Vera Effigies FRANCISCI ROBERTS
Christi, Pastoris Ecclesiæ apud Augustinian: LOND
Tho. Cross Sculp.

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A COMMVNICANT INSTRVCTED.

OR,

Practicall Directions FOR *Worthy Receiving* OF THE *LORDS-SUPPER.*

By *Francis Roberts*, *M. A.* Pastor of the Church of Christ, at *Wrington*, in the County of *Sommerset.*

The *third Edition*, revised and corrected by the AVTHOR.

1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth & drinketh damnation to himself, not discerning the Lords Body.*

London, Printed by *J. Streater*, for *G. Calvert*, and are to be sold at the Sign of the *Half-Moon* in the new Buildings in *Paul's* Church yard, neer the little North-Door. 1656.

secunda editio 1651

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By [illegible] Roberts [illegible] of the Church of Christ at [illegible] in the County [illegible]

The [illegible] Edition, [illegible] corrected by [illegible]

[illegible]

[illegible]

To the Church of Christ in the Parish of *Wrington*, in the County of *Somerset*. Grace, Mercy, and Peace, from the Father of Mercies, and the God of all Consolation.

Men, Brethren and Fathers, entirely beloved in the Lord.

THe *substance of these practical Directions for worthy receiving of* [a] *the Lords Supper, I have represented to your* eares *in preaching; That before I administred unto you this heavenly* [b] Communion, *I might (according to my duty) instruct you in right* Communicating: *Now I offer them to your* eyes *in Printing; And, by both Preaching and Printing, to your* Hearts; *that they*

a 1 Cor. 11. 20.

b 1 Cor. 10. 16.

may be unto you as a continual Sermon *before every Sacrament.*

When first I treated of this Subject, I had no thoughts of printing it in any other Book, than in your breasts (O that your hearts and lives were living Books, wherein the whole Doctrine of Christ *were printed in Capitall Letters, that he that runs might read: Then should you be* [d] The Epistle of Christ, written not with ink, but with the Spirit

Heb. 6. 1.

d 2 Cor. 3. 2, 3.

rit of the living God) Yet since that, I have been induced to make these familiar Directions more publique, upon these Considerations;

1. That I might gratifie your pious request in publique to me, That these *Instructions* might be printed, which you apprehend might be of such frequent use and advantage to you and yours, before, in, and after every *Lords Supper*.

2. That I might help on your Edification and Consolation, and happily others also, in reference to that sweet fellowship which Christ affords his Members with Himself and his Death, in this Ordinance. For hereby your *understandings* may be farther cleared, your *memories* confirmed, your *Hearts* & *affections* raised upwards, your *Graces* acted unto higher perfections, & your Sacramental *Duties* regulated

so

ſo as to ſeek the Lord herein, in a right Order. And I perſwade my ſelf that thoſe things which were ſo acceptable to you in my *Sermons*; will be the more profitable to you in my *Book*. If your ſouls proſper, my heart ſhall rejoyce. I ſhall count it my Crown and glory, to promote your Grace and Glory. It will be my Heaven here, to help you forward towards Heaven hereafter. And in order hereunto, I hope I ſhall wil-

lingly preach, print, and bestow my pains in publique or private amongst you, that I may more and more endeare you and espouse you unto Iesus Christ; For I trust I may truly say with the Apostle, e God is my record, how greatly I long after you all, in the bowels of Iesus Christ. And this I pray that your love may abound yet more and more in knowledge and in all sense. That

e Phi. 1. 8. to 12.

That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Iesus Christ unto the glory and prayse of God.

3. That I may preach unto you, not onely whilest I am with you, but even after the Lord shall have taken me from you.

As

f Heb. 11.4

As f *Abel* by his faith (he being dead) yet speaketh: *So these lines may* live, *when I shall be* dead; *and they may* speak *to you, when I shall be* silent in the Grave. *I am here but* g *a* Pilgrim, *and my abode with you can be but momentany at the longest, for* h our life is but *a vanishing* vapour, i *our* dayes a declining shadow, *our* k years as nothing, l we have here no continuing City, but seek one to come: *Therefore by this publication,*

g Ps. 39.12.

h Jam. 4.14

i Ps. 102.11

k Ps. 39.5.

l Heb. 13. 14.

on, [m] I will endeavour that you and yours may be able after my decease to have these things alwayes in remembrance. *Thus* Moses *& the Prophets, Christ and his Apostles, preach unto us & the whole Church of Christ still (though they are all in Heaven,) by their Doctrines & writings left behinde them.*

m 2 Pet. 1. 15.

4. *That I may testifie this way my true love and affection to you in the Lord Jesus: And to let you know,* [n] *that* ye are in mine

n 2 Cor. 7. 3

mine heart to live and die with you. *For you have not only loved & deservedly honoured my Reverent, learned, and pious Predecessor, now sleeping in the Lord, thereby shewing your selves very eminently exemplary to all the Congregations round about you: but you have also declared your singular respect & affection unto me, the unworthiest Labourer in the Lords Vineyard, ever since my first entrance amongst you, both in your ready accepting of my Mi-*

Ministery, diligent attending upon the Ordinances, willing compliance with such pious proposals as I have laid before you, and in other demonstrations of your kinde dispositions towards me to this day. And therefore I have cause to be ° the more affectionately desirous of you, and I am willing to impart unto you not the Gospel of God onely, but also mine own Soul, because ye are dear unto me. ° 1 Thes. 2. 8.

The

The Lord maintain and increase the Spirit of love still betwixt us, whilest we have a day or an houre to live together.

Upon these Motives *especially I have been inclined to commit these ensuing Meditations to the Presse: And* I dedicate *them unto you especially, most earnestly beseeching the Lord, that they may be abundantly useful and beneficiall both to you and others.* [p] Now our Lord Iesus Christ himself, and God even our Father, which

[p] 2 Thes. 2. 16, 17.

which hath loved us, & hath given us everlasting consolation, & good hope through grace, comfort your hearts, and stablish you in every good word and work. *And fill you with all grace, that may fit you for everlasting glory, So prayeth*

From my Study in Wrington *in* Somersetshire *June* 12. 1651.

Your truly loving Pastor, who longs for your salvation.

FRAN: ROBERTS.

The

The *INTRODUCTION*, or *PREFACE* to the *DIRECTIONS*.

GOds Covenant of Grace, *for ſalvation of lapſed ſinners by Jeſus Chriſt, is the principal Subject of the Holy Scriptures*: The New Covenant *and* Teſtament *is the Complement, or compleat fulneſs of the Covenant of Grace*: Baptiſme *and* the Lords Supper, *are the Lords new Covenant Tokens, or Great Seals of his New Teſtament*: And Jeſus Chriſt *is the Kernel, Marrow and Soul of them all. In the whole Scriptures Chriſt is* re ealed; *In the Covenant of Grace Chriſt is* tendered *viz. As* promiſed *under the Old Teſtament: As* performed *under the New: In the Sacraments of the New Teſtament, eſpecially in the Lords Supper, Chriſt is evidently, as it were,* crucified before our eyes, repreſented, ſealed, *and* exhibited *to the believing ſoul. Thou therefore O Chriſtian* (a) Search the Scriptures, *that thou mayſt there finde Chriſt: Accept the Covenant, that thou mayſt therein embrace Chriſt; And duly partake the Sacraments, eſpecially the Lords Supper, that thou mayſt more fully and undoubtedly aſſure thy ſelf of Chriſt to thy ſalvation.* To this *end ſeriouſly conſider,*

a Joh. 5. 19

1. *It*

It is not bare partaking, but due partaking of Sacraments, that will commend us to God, and interest us in Christ. It is possible that in a visible Church multitudes may partake Sacraments, and yet be deeply displeasing to God. The Israelites *of old had not only the ordinary and standing Sacraments of* Circumcision *and the* Passeover, *but also the extraordinary and transient Sacraments of the* Cloud *and* Sea, *answering to our* Baptism; *Of* Manna *and* water out of the Rock, *answering to our* Lords Supper. (b) All our Fathers were under the Cloud, and all passed through the Sea: And were all baptized unto *Moses* in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink (for they drank of that spiritual Rock that followed them, and that Rock was Christ:) But with

(b) 1 Cor. 10. 1. to 6.

many of them God was not well pleased, for they were overthrown in the Wilderneſs. Iſhmael *was circumciſed as well as* Iſaac; *yet* Iſhmael *is branded for* (c) *a Perſecuter*: Eſau *circumciſed as well as* Jacob; *yet* (b) Jacob loved, Eſau hated of God. Simon Magus *baptized*, *yet* (e) his heart was not right in the ſight of God, *and he ſtill remained* in the gall of bitterneſſe, and bond of iniquity. Judas *did eat the* (f) *Sacrament of the Paſſeover with Chriſt and his Diſciples; yet after the eating of it*, Satan *more ſtrongly* entered into him *then ever before: and he died an hypocrite, a murderer, a devil. And the Corinthians not onely were baptized, but received alſo the Lords Supper: yet notwithſtanding they were* (g) judged of the Lord; many were weak and ſickly among them and many ſlept, *viz. were dead* (*as is thought of the plague of Peſtilence.*) *Thus we may poſſibly be* baptized, *yea eat and drink the* Lords Supper; *and yet for all that*

c Gal. 4. 29.

d Rom. 9. 13.

e Act. 8. 13. 21, 23.

f Joh. 13. 2, 21, 16, 27.

g 1 Cor. 11 30, 31, 32.

that, through unworthy communicating incurre the Lords displeasure.

2. *They that partake Sacraments in a visible Church, may so farre notwithstanding be displeasing unto God: As* 1. That *all the Sacraments and Services, they take in hand may be accounted by God as Nullities, as no Sacraments, no Services at all.* (h) This is not to eat the Lords Supper. 2. That *all their Sacraments and religious performances may be accounted their* (i) *sins and abominations,* 3. That *the Sacraments which were intended for spiritual benefit, shall become a spiritual mischief to their soules through their abuse. That the Lords Supper instead of nourishing Grace* (k) *should strengthen sinne; instead of sealing of Remission of our sinnes in Christs blood, should render us* guilty of the body and blood of the Lord, *even guilty of murdering the Lord of Life and Glory.* 4. That *by unworthy handling them, they may incurre many* (l) *temporal afflictions*

h 1 Cor. 11. 20.

i Isa. 1, 13, 14.

k 1 Cor. 11. 27, 28, 29. John 13 2, 27. 36.

l 2 Chron. 30, 18, &c. 1 Cor. 10. 5, 7, 8, 9, 10. & 11. 30.

and chastisements in Gods displeasure.
5. Finally, *they may enjoy Sacraments, and yet so farre displease God therein, as thereby to hazard* (m) *their own Judgement, and eternal Damnation, and lose Heauen it selfe for ever. As those Iews of old, notwithstanding their enjoyments of Sacraments* (n) *were ouerthrown in the wildernesse, lost Canaan the Type of Heauen, and, it's to be feared, Heauen it selfe thereby typified.*

m 1 Cor. 11. 29.

n 1 Cor. 10. 1. to 6

3. *Hence consequently these things are clear.* I. That *our bare enjoyment of Sacraments, is no infallible signe, either of Gods special loue vnto vs, or of our good spiritual state towards God.* II. That *it is altogether vnsafe for Christians to rest themselues satisfied and contented with the meere having, or the meer using of Sacraments. It's the Right having and Due using of Sacraments, which will commend vs, and our actions about them vnto God.* III. That *it singularly concerns all Gods people to endeauour so to enjoy and*

use

uſe all Sacraments, and particularly the Lords Supper. Which is often to be receiv-ed, as therein they may be well-pleaſing and acceptable to the Lord.

Now that we may acceptably and profita-bly manage the Lords Supper, theſe things are peculiarly neceſſary. 1. A due Pre-paration for the Lords Supper before we communicate. 2. A right uſe of the Lords Supper while we are communica-ting. 3. A Chriſtian converſation ſuit-able to the Lords Supper, after we have commmunicated. *In reference to theſe three General Heads, ſeriouſly conſider, and practically improve theſe brief* Directions *following.*

Practical

Practical

PRACTICAL DIRECTIONS FOR *Worthy Receiving* Of the LORDS SVPPER.

I. Directions touching our due Preparation for the Lords Supper, before we Communicate.

OVr due preparation for the Lords Supper before communicating, consists chiefly in a judicious, impartial and sincere *Self-examination*. (o) *Let a man examine himselfe, and so let him eat of that bread, and drink of that Cup.* There's *A publike Ecclesiastical Examination* by Church-Governours, pre-

(o) 1 Cor. 11. 28.

preparing for fit communicating in respect of the Church: And there's also a *private Self-examination*, preparing for worthy communicating in respect of Christ. By *That*, provision is made that the Lords Supper be not abused by grosse Ignorance and Scandals: By *This*, farther care is taken that the Lords Supper be not unworthily received, through Carnalnesse, Vnbeliefe, Impenitency, Hypocrisie, Vnthankfulnesse, Vncharitablenesse, &c. Both are necessary and helpfull to each other: but Self-Examination is more especially needfull. O, we have great cause to use all possible Preparations before communicating. For, 1. The Lord and Author of this Sacrament, with whom we have to do here, is (p) *Jesus Christ*, who is meek (q) *Holy Harmlesse, Separate from sinners, Higher, then the Heavens*, (r) *Searching the Heart and Reins*; (s) *Whose eyes are as a flame of fire, who* [illegible] *all power in Heaven and Earth committed to him*; and (t) *who will render to every man according to his works.*

2. The Nature of this Sacrament is sublime, mysterious, spiritual, heavenly. (u) A Banquet of Christs providing, wherein Christ is both the *Master* of the Feast, and the *Meat* of the Feast. A Seal of Christs engraving, whose *Superscription* is Christ loving us; whose *Image* is Christ dying for us; whose *Seal* is Christs New Testament confirmed to his Members, &c. 3. The benefit of wor-

thy

p 1 Cor. 11. 23.
q Heb. 7. 26.
r Rev. 2. 23.
s Rev. 1. 14.
t John 5. 22. with Mat. 28. 18.
u Rev. 3. 12. & 21. 2.
x 1 Cor. 11. 20.

thy communicating is supreme and sweet. Hereby the Soul reviving (y) death of Christ is afresh remembered, the inward man with all the graces and abilities thereof is (z) nourished; (a) Remission of sinnes through Christs blood is assured; (b) Communion with Christ crucified, and all the benefits of his death is sealed, our interest in the (c) New Testament with all the Promises and Priviledges thereof is confirmed; and our spiritual (d) fellowship with Christs holy Members is established and increased. 4. The danger of unworthy communicating is exceeding great. For, hereby the (e) guilt of Christs body and blood is contracted, hereby the deep (f) displeasure of God is procured; and hereby unworthy Communicants do as it were set Seal to their (g) own judgement and damnation. All these considerations should mightily move us to prepare and examine our selves, with all industry and integrity before we communicate.

y 1 Cor. 11. 24, 25, 26.
z 1 Cor. 11. 20, 24, 25.
a Mat. 26. 28.
b 1 Cor. 10. 16,
c Mat. 26. 28.
d 1 Cor. 10. 17.
e 1 Cor. 11. 27.
f 1 Cor. 11. 30, 31, 32. with 1 Cor. 10. 5.
g 1 Cor. 11. 29.

But upon what particulars are we chiefly to examine our selves?

Answ. We are principally to examine our selves touching these three particulars, *viz.* 1. *What right we have to the Lords Supper.* 2. *What need we have of it.* 3. *What actual fitnesse we have for it.* If we have no *Right* we shall but usurp it; if we feel no *Need* we shall but despise it; if we be not *Fit*, we shall but abuse it.

I. What

1. What Right we have to the Lords Supper. We should carefully examine our *Right*; for without a due *Right* and claime to the Lords Supper, receiving it, the Lord may justly count us intruders and usurpers upon *the Childrens bread*, and say, Friends *How came you in hither, &c.* Now as the Matter of the Lords Supper is two fold, *viz.* *Outward*, the Elements and Actions; and *Inward*, the spiritual mysteries represented by them: So there is a twofold *Right* to the Lords Supper, *viz.* Outward and Inward, 1. *Outward and Visible*, in respect of the *visible Church* of Christ wherein this visible Ordinance is dispensed, when we outwardly professe to be Federates of the New Covenant, whereof the Lords Supper is a Seal. And this outward *Right*, is either *More Remote* and *Mediate*, when by vertue of our Membership (being baptized though we be but Infants) we have a *Jus ad rem*, a remote Right to the Lords Supper, though no present capacity and fitnesse for it: *More Near* and *Immediate*, when by reason of our Qualifications, of competent knowledge, and unblameablenesse of life, we have *Jus in re*, a Right in the Lords Supper, in respect of the Church, so that the Church may not exclude us, but ought to admit us. Now of this outward Right the Church takes Cognizance, examineth and judgeth. 2. *Inward* and *Invisible* Right, in respect of God and the

the Lord Jesus Christ. And this *Inward Right* is, when we not only outwardly professe to be, but inwardly and indeed are, Federates with God in Christ in the New Covenant, sealed by the Lords Supper; for of the Cup in the Lords Supper, it's said, (h) *This is my blood of the New Testament*; Or (i) *This is the New Testament in my blood*; That is, This wine in the Cup is the Signe and Seal of my blood and death, whereby the New Testament is ratified and established. Now of this our *Inward Right* to the Lords Supper in respect of God, we our selves are peculiarly to take knowledge, examine and judge.

h Mat. 26. 28.
i Luke 22. 20. 1 Cor. 25.

But how may we try and know, whether we have this *Inward Right* to the Lords Supper, in respect of God? *Answ.* Our true *Inward Right* to the Lords Supper, we may discover by our inward Right to, and actual Interest in the *New Covenant*, or *New Testament*: for the Lords Supper is the Token and Seale of the New Covenant; Such therefore as is our Right to the New Covenant, such is our Right to the Lords Supper. Clear thine inward Right to the New Covenant, and thine Inward Right to the Lords Supper, is consequently evident. The *New Covenant* is summarily described by *Jeremy* and *Paul*. Compare *Ier.* 31. 31. *to* 35. *with Heb.* 8. 7. *to* 13. *and Ier.* 32. 38. 39. 40. According to the tenor of this New Covenant, examine thy Right to the Sacraments. Art thou a Party

ty to this New Covenant?

1. All that are Parties to the New Covenant are clearly taught *to know the Lord*. Art thou clearly taught of God savingly to know the Lord? (k) *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.* This clause of the New Covenant peculiarly concerns the Elect under the New Testament, they all shall be taught as it were with open face *to know the Lord*, far more clearly then the Jewes were under the Old Testament. The Jewes knew the Lord darkly as under a veile: and being as (l) *Children in Minority* they stuck in principles, stood in need of *Tutors and Governours, &c.* But now the (m) *veile is done away in Christ*, and the Elect, as children come to riper age, know not only Principles, but many abstruse mysteries of Religion, the Lord opening (n) *All treasures of wisdom and knowledge* in Christ, and bestowing a (o) greater measure of his Spirit. And yet this Text doth not countenance Enthusiasms, nor annul and lay aside the *publike Ministery*, or *private brotherly instructions, &c.* under the New Testament; but this phrase, (*They shall not teach every man his neighbour, &c.*) is an Hyperbolical expression, to show (as * *Calvin* well notes) how farre the knowledge of the Lord under the New

k Jer. 31. 34. Heb. 8. 11.

l Gal. 4. 1, 2.

m 2 Cor. 3. 24.

n Col. 2. 3.

o John 7. 38, 39.

* Jo. Calv. Com. in Jer. 31. 34. & in Heb. 8. 11.

New Testament should surpasse that under the Old. *Private instruction* and *publike ministery* are appointed under the New Testament, and are subordinate to the Spirits teaching. And (as* *Parans* observes) *We may as well argue; The Lord feeds all; therefore there's no more need of heard or husbandry: as thus reason; The Lord teaches all his people; therefore they need no more humane instruction, private or publick.* And though under the New Covenant all shall more fully and clearly know the Lord then the Jewes, from the least to the greatest: yet shall not all under the New Testament, have an equal knowledge of the Lord, but every one according to the measure of the gift of Christ.

1 Cor. 3. 18.

* *Dav. Parens in Heb. 8. 11.*

Jer. 31. 33. Heb. 8. 10.

Hast thou now this cleare *New-Covenant-knowledge of the Lord*, beyond Jewes of old, beyond all carnal men now? Then, 1. Thou art translated from natural darknesse, to supernatural light, (p) *Ye were sometimes darknesse, but now* ye are *light in the Lord.* Is thy night of carnal ignorance past, and thy day of spiritual knowledge come? Hath the day dawned to thee, and is the day-starre risen in thine heart? 2. Thou art so savingly taught of God, as by his teaching to be effectually brought to Christ to believe in him, (q) *It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father,* (saith Christ) *cometh unto me.* So that none are taught

p Eph. 5. 8

q John 6. 45.

taught of God till they come to Christ by faith. 3. Thou so (r) *beholdest, as in a Glasse, the Glory of the Lord*, (his New-Covenant Glory) *that thou art changed into the same image from Glory to Glory, even as by the Spirit of the Lord.* Is the Image of Christs spiritual Glory, spiritual light in thee? Dost thou grow therein, from glory to glory, from one glorious degree to another?

r 2 Cor. 3. 18.

2. They that are parties to the New Covenant, have the Law and Covenant of God written in their hearts. (t) *This shall be the Covenant that I will make with the House of* Israel, *after those dayes, saith the* LORD, *I will put my Law in their inward parts*, (or, *into their minde*, as *Paul* hath it) *and write it in their hearts.* Hast thou now the Laws of God put into thy minde, into thine inward parts? are they written in thine heart?

t Jer. 31. 33. Heb. 8. 10.

But how shall I know whether Gods laws be written in mine heart, &c? *Answ.* Thou mayst know God hath written his Law in thine heart and inward parts, by these ensuing discoveries. 1. *By the conformity of thine heart and inwards to the Law of God.* When Gods law is writ in thine heart, thou wilt have a *Law within* thy breast, exactly answering to *Gods Law written without*, in the Scriptures; even as Tally answers to Tally, Indenture to Indenture, the face in the glasse to the face of a man,

or

or as the Counterpain exactly answers to the principal Deed or Conveyance; there's Article for Article, Claule for Clauſe, Covenant for Covenant, Word for Word, ſo will thine heart be to the Law of God. Thine heart will forbid thee every thing Gods law forbids thee, thine heart will command thee every thing Gods Law commands thee, thine heart will comply to the whole Law.

2. *By the newneſſe of thy heart and ſpirit.* The writing of Gods Law in the heart brings in a *ſpiritual newneſſe* into the heart; (t) *A new heart alſo will I give you* (ſaith God) *and a new ſpirit will I put within you.* *New*, not for ſubſtance, but for Qualities and Qualifications. A *new* minde, illuminated: A *new* memory, ſtrengthened and ſanctified: A *new* Conſcience, quickened and purified: A *new* Will, ſubdued to the obedience of Chriſt; *New* affections; *new* grief for ſinne; *new* deſires of grace; *new* love of God, Chriſt, and his Members; *new* joyes in the Holy Ghoſt; and in a word, the whole man is become (n) *a new Creature. Old things are paſt away, and all things are become new.* If thou findeſt this *newneſſe of heart*, then the new Covenant, the Law of God is in thine heart.

t Ezek. 36. 26.

n 2 Cor. 5. 17.

3. *By the ſpiritual ſoftneſſe and tenderneſſe of thine heart.* Naturally every mans heart is ſtony, a meer Stone, hard, inflexible and impenetrable: when God writes his law in mans heart, and admits him into Covenant with

with him, he takes this stony heart away and gives him a supple, fleshy, soft, tender heart. (x) *And I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* An heart of flesh is of a tender temper, flexible and easily wrought upon by God, quickly wounded for sinne, facile to melt and dissolve into penitential sorrows; is thine heart such? 4. *By the Obedience-alnesse of thine heart.* Where the Law is written in the heart, there the heart becomes obedient to Gods Will, and delights in that obedience. So saith *David*, (y) *I delight to do thy Will, O my God, yea thy Law is within mine heart*: or, (according to the Hebrew phrase,) *thy law is in the midst of my bowels.* Because the Law was graven in his heart, therefore he so delighted to do the Will of God. Dost thou delight now to do thine own Will, the Will of the flesh? or the Will of the Lord?

x Ezek. 36 26.

y Psal. 40. 8

3. They that are Parties to the New Covenant, have a Covenant-relation to God, and a Covenant-interest in God, and God in them. (z) *This shall be the Covenant, —— I will be their God, and they shall be my people.* What greater blessing can God covenant to bestow on us, then to give himselfe to be our God? Had God covenanted to give Earth, Heaven, Grace, Glory, the whole world, ten thousand worlds; that were nothing comparable to God himselfe. This then is *the greatest promise in the World.* And on the other

z Jer. 31. 33. & 24. 7. & 30. 27. & 32. 38. with Heb. 8. 10.

other hand, what greater duty can lie upon us, then to ingage our ſelves to be Gods Covenant-people? Conſider now, hath God given himſelfe to thee as thy God in Covenant? then thou art in Covenant with God. But how ſhall I know whether God is my God in Covenant? *Anſw.* By this. Art thou one of Gods people by Covenant? Art thou thy whole ſelfe, not only ſome part of thy ſelfe given up to God? Thou muſt be wholly not partially his. Is thy tongue his, to praiſe him: Thy hands his, to work his Will: thy feet his, to walk in his paths: thy Mind his, to know him: thy Conſcience his, to accuſe or excuſe under him: thy Will his, to obey him: thy memory his, to retain him: thy heart his, to deſire and love him, yea to embrace him with moſt raviſh't affections beyond all: and in a word, is thy whole ſelfe, ſoul and body, with all that is within thee, wholly his ſincerely to ſerve him, and to be a ſpiritual ſacrifice to him? Then thou art in New Covenant with God indeed, and haſt inward Right to the Lords Supper.

4. They that are Parties to this New Covenant, have their iniquities forgiven and forgotten of God. So the Lord covenanteth; (a) *I will forgive their iniquity, and I will remember their ſin no more.* Or, as the Apoſtle alledged it, (b) *I will be merciful to their unrighteouſneſſe, and their ſins and their iniquities will I remember no more.* Hath the Lord now

a Jer. 31. 34 & 33. 8.
b Heb. 8. 12 & 10, 16. 17.

forgiven thine iniquities? then thou art in Covenant with him indeed.

Thou wilt say, O that mine iniquities were pardoned, then should I be an happy soul. But how may I know that the Lord hath pardoned my sins, and will remember mine iniquities no more? *Answer.* Thou maiest know that God hath forgiven thy sins, 1. If thou hast sincerely confessed, bewailed, and forsaken thy sins, and turned from all thine evil wayes; for thus hath God promised. (c) *He that covereth his sins shall not prosper; but who so confesseth and forsaketh them, shall have mercy.*— (d) *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to doe evil.*—*Come now, and let us reason together, saith the LORD; though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.* And elsewhere most sweetly; (e) *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne unto the LORD, and he will have mercy upon him; and to our God, for he will multiply to pardon.* 2. If thine heart be calmed and quieted through faith in Christ, so that thereby thou art at peace with God. When we through faith have pardon and justification from God, we consequently have peace with God: (f) *Being justified by faith, we have peace with God.* Is God pacified towards thee? doth he smile upon thee? doth he still thy soul

c Prov. 28. 13.

d Isa. 1. 16, 17, 18.

e Isa. 55. 7.

f Rom. 5. 1

soul with true peace? this is an Argument of thy sins pardon. 3. If thine heart be singularly inflamed with the love of Christ, through whom thy sins are pardoned, it's a great evidence thy sins are forgiven. The woman that (g) *had many sins forgiven her by Christ, she loved him much*; upon that account, *She wept and washed his feet with tears, she wiped them with the hairs of her head, she kissed his feet, and anointed them with ointment*. Nothing was too good, too dear for Christ, that had paid all her debts, forgiven all her sins. 4. If thou art earnest with God more and more for assurance of pardon, for purity of heart, and stablishment in the wayes of grace for time to come; it's a good signe thy sins are pardoned. God told *David* by *Nathan*; (h) *The Lord hath put away thy sin, thou shalt not die*. Upon this *David* prays so pathetically, (i) *Purge me with Hyssope, and I shall be clean; wash me, and I shall be whiter then Snow. Make me to hear joy and gladnesse.——Restore unto me the joy of thy salvation, and uphold me with thy free Spirit*. 5. Finally, it's a signe thy sins are pardoned, if thy heart and soul, and all within thee be singularly inlarged to blesse and praise God for his pardons. So it was with *David*; (k) *Blesse the LORD, O my soul: and all that is within me, blesse his holy name. Blesse the LORD, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth*

g Luke 7. 38, 47.

h 2 Sam. 12. 13.

i Ps. 51. 1. 2, 7. 8, 12.

k Ps. 103. 1 2, 3.

healeth all thy diſeaſes. If thine heart feel his pardons, thy mouth will ſing his praiſes.

5. Laſtly, they are parties to the New Covenant, that have Gods fear ſo implanted in the heart, as not to depart from him. [l] *And I will make an everlaſting Covenant with them, that I will not turne away from them to do them good: but I will put my fear in their hearts, and they ſhall not depart from me.* Apoſtates and Back-ſliders were never truly in Covenant with God. All in Covenant with God, perſevere: for *God will not forſake them*, and *they ſhall not forſake him*; his *fear in them* ſhall be their Preſervative. Now then, if the *Lords fear in thee*, keep thee from falling away, thou art in Covenant with God.

[l] Jer. 32. 40

Thus thou mayeſt from the ſubſtance and nature of the *New Covenant*, diſcover whether thou beeſt a Party to the New Covenant, having true inward intereſt therein, and conſequently having true inward Right to the *New Covenant-Seale* the *Lords Supper* in reſpect of God himſelfe. Now if this be thy caſe, thou haſt a childes portion in the *Lords Supper*, and mayſt lay claim to it, and all the benefits of it, beyond any carnal man in the world. Thou ſhalt be no uſurper: in that regard come and well-come. Thus examine, *What right thou haſt to the Lords Supper.*

What.

What need we have of the Lords Supper. As we ſhould examine our *Right* to it, that we be not uſurpers; ſo we ſhould ſearch what need we have of it, that we be not deſpiſers of the Lords Supper; (*m*) *The full ſoul loatheth an Honey-combe.* Senſe of want excites deſire, and enlivens the appetite after what we want. And *Hunger* (we ſay) *will break ſtone-walls.*

(*m*) Prov. 27. 7.

Now Chriſtians have *need*, urgent, preſſing need of the Lords Supper in many reſpects. Examine thou, whether thou haſt not great need of it in all theſe reſpects.

1. Haſt thou not great need, often to nouriſh, ſtrengthen and comfort thine inward man with all the graces and ſpiritual abilities thereof? Conſider, 1. Thy whole new man, when at perfecteſt, is but imperfect. (*n*) *We ſee now but through a glaſſe darkly, we know but in part*, and ſo we love but in part, obey but in part, &c. *Paul* himſelf durſt not challenge perfection to himſelf in this life, ſaying, (*o*) *Not as though I had already attained, or were already perfect; but I follow after, that I may apprehend that for which I am apprehended of Chriſt Jeſus.* 2. Conſequently thy new man & all thy gracious endowments are but weak, when at ſtrongeſt; for every thing that's imperfect, is comparatively weak. 3. Thy inward man is aſſaulted with many temptations, adverſaries and difficulties tending to

(*n*) 1 Cor. 13 12.

(*o*) Phil. 3. 12

enfeeble and discourage it: especially with the reliques of the flesh. (p) *The flesh lusteth against the Spirit.* Paul saith in the Person of the Regenerate; (q) *I finde a law, that when I would do good, evil is present with me. For I delight in the Law of God after the inward man. But I see another law in my members, warring against the law of my minde, and bringing me into Captivity to the law of sin.* Hast thou not need now to nourish thine imperfect graces, that they may grow up to perfection: thy weake graces, that they may be strong: thine assaulted graces that they may not faile?

Behold now what need thou hast of the Lords Supper to these ends. For what nourishing ordinance is this Sacrament for all these purposes? For it's stiled (r) *The Lords Supper.* It's *all Supper*, therefore, suitable to nourish the inward man; *The Lords Supper*, therefore sufficient to nourish it effectually. As the body and all its strength decays without due corporal food; so the soul and its graces without due spiritual food. Here is *meat indeed*, Christs body; and *drink indeed*, Christs blood; and both tendred most familiarly in this Ordinance, and most effectually. When the Lord Christ prepares a Supper for his members, he provides like himself. They that truly eat with Christ, eat of Christ in this Supper, *shall never die*, *never* totally *hunger*, or mortally *thirst* more.

p Gal. 5. 17.

q Rom. 7. 21, 22, 23.

r 1 Cor. 11. 20.

2. Hast

2. Hast thou not need to have the pardon of thy sins often testified to thee, and to have thy faith, apprehension and assurance thereof, confirmed to thee? There are many things may daily make thee question and doubt whether thy sins be pardoned: or at least may darken and dimme thine evidence of pardon. As 1. Multitudes of sinfull infirmities, that still hang upon thee invincibly, makes thee fear sin is not pardoned. Hence for clearing the assurance of pardon daily we are taught daily to pray, (*s*) *Forgive us our debts.* 2. Lapses into grosser sins obscure the evidence of our pardon. *David* by his fall, lost in great measure (*t*) the *joy of Gods salvation*, which he prayes to have *restored*. 3 Sharp trials and severe afflictions, are wont to revive sin unto the conscience, and to bring in scruples about the pardon of them. *Job* himself in the great storms of his afflictions, somewhat dazeled in his sence of pardon, complains, (*u*) *How many are mine iniquities & sins? make mee to know my transgression & my sin; wherefore hidest thou thy face, and holdest me for thine enemy? x Thou writest bitter things against me, and makest me possess the iniquities of my youth.* —— (y) *Thou numberest my steps, dost thou not watch over my sin? my transgression is sealed up in a bag, and thou sowest up mine iniquities.*

s Mat. 6. 12

t Ps. 51. 12.

u Job. 13. 23, 24.

x Vers. 26.

y Job 14. 16, 17.

Thus here's great need to have thy sense and apprehension of thy sins pardon assured to

thee. Consequently thou hast great need of the Lords Supper, which notably tends to relieve thee in this case. (z) *This is* (saith Christ in the Institution) *my blood of the New Testament, which is shed for many for Remission of sins.* That is, this wine in this Ordinance, is a Signe, Seal, and Conveyance of my blood, ratifying the New Testament, which blood is shed for many, (*viz.* for all the Elect, for all Christs sheep) for remission of sins; Christs blood then was shed meritoriously to procure our sins remission: and the Lords Supper is appointed, to signifie and seal up to us this remission of sins in Christs blood. Herein Christ seems as it were thus to speak to every worthy Communicant; *I poured out my blood to procure the Remission of thy sins: and I give thee this Sacramental wine, this pledge of my Blood, to assure thee in particular of the Remission of thy sinnes; that as verily as thou drinkest this wine, so verily thou hast pardon of thy sinnes through my blood.* Oh they are happy that have their sinnes pardoned! Oh they are double happy that have their sinn's pardon assured to them!

z Mat. 26. 28.

3. Hast thou not need to have the fresh memory of Christ, and of his death for sinners perpetuated to thee? Consider. 1. That to forget Christ, argues disaffection to him; true Lovers cannot for-

forget one another, nor can endure to be forgotten one of another. Hence the Church desires Christ, to (a) *set her as a Seal upon his heart, and as a Seale upon his arme*; that we might never be forgotten of him: proportionably we should *set Christ as a Seale on our heart, and as a Seale on our arme*, that we might never forget him. 2. That to forget Christs death for sinners, argues great ingratitude; For, what greater love could Christ ever have manifested unto us then to die for us? (b) *Greater love then this hath no man*, than this, *that a man lay down his life for his friends*: Yet Christs love greater then mans love; for, (c) *When we were yet without strength while we were yet sinners, when we were even enemies, Christ died for us.* Now to bury in oblivion Christs greatest expression of love, cannot but be great ingratitude. As *David* quickens his soul (d) *not to forget all Gods benefits*, lest he thereby should be unthankful. And *Pharahs* Butler was unthankful to *Ioseph*, in that (e) *He remembred him not, but forgat him* 3. That the remembrance of Christ and his death, is most sweet and profitable to every believing soul. For, Christ is he whom the *Christian* (f) *soul loves*, and loves to remember. Christ is the Christians sole Mediatour, King, Priest and Prophet; his (g) *Wisdome, Righteousnesse, Sanctification, and Redemption*; His Head, Husband; elder Brother, Life, and Hope of glo-

a Cant. 8. 6

b John 15. 13.

c Rom. 5. 6, 8. 10.

d Ps. 103. 1, 2.

e Gen. 40. 23.

f Cant. 1. 7

g 1 Cor. 1. 30.

ry

ry. And Christs death is that whereby *b* our sins are washed away and purged; *i* our reconcilement with God is obtained, *k* Gods Curse is removed from us; *l* all the enemies of our salvation are subdued; *m* Our eternall Redemption is wrought; and *n* our liberty of entrance into the Holiest of all, Heaven it self, is procured. Oh what variety of Cordials issue out of Christs grave! what precious balme distils from Christs bleeding side! and what heavenly honey drops out of this everlasting Rock! Thou canst not live without Christ and his death; hast thou not need then that Christ and his death should still live in thine heart and memory?

b Rev. 1. 5.
i Col. 1. 20 21, 22.
k Gal. 3. 13
l Col. 2. 14, 15. Heb. 2. 14, 15.
m Heb. 9. 12.
n Heb. 10. 19, 20.

Consequently thou hast great need of the Lords Supper. The Lords supper is as a lasting Monument of Christs death, a Marble Pillar on Christs grave. Christ living, erected this Monument and Memoriall of Christ dying. In the Institution he saith of the bread *o Do this in Remembrance of me.* And of the Cup, p *This do ye, as oft as ye drink it in remembrance of me.* And of them both, saith *Paul*, *As oft as ye eat this bread, and drink of this Cup, ye do shew the Lords death till he come.* So then, in the Lords Supper, thou hast Jesus Christ as it were evidently crucified before thine eyes. Canst thou see this *bread broken*, and the wine distinctly severed from the bread, and not call to minde

o Luke 22. 19.
p 1 Cor. 11. 25.
q 1 Cor. 11. 26.

(ac-

(according to the Scripture) Christs Agony in the Garden, his sufferings in the High-Priests Pallace, and his Crosse upon *Mount Calvary*, in all which places he freely shed his blood for thee? Canst thou take and eat this bread; take and drink this Cup; and in so doing not apprehend Christ stooping from heaven to feed thy soul with bread of Life, his own body: and water of life, his own blood? Christ bowing his head upon the Crosse to kisse thee; Christ opening his side to heale and wash thee; and Christ condescending to thy senses as once to *Thomas*, saying; (r) *Reach hither thy finger, and behold my hands, & reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing.* r Joh. 20. 27.

4. Hast thou not great need to maintaine, increase, and evidence to thy selfe more and more, thy spiritual Communion with Jesus Christ and him Crucified? Behold 1. This Fellowship & Communion with Christ, is the Saints spiritual Paradise: their Heaven on Earth. Therein we enjoy his person, and all sweet relations to his person; his Death, and all the saving fruits, priviledges, and influences of his death. Hereby we are (s) *brought into Christs banqueting house: he doth in his Galleries, his Banner over us being love*; & are carried up into the Mount with Christ, as it were to behold Christ trasfigured, and may say with Peter, (t) *Master, it's good for us to be here.* s Cant. 2. 4. t Mat. 17. 1, 2, 3, 4.

here, and let us build Tabernacles. Oh thrice happy souls that may thus lodge in Christs bosome, and Christ dwell in their hearts! 2. This dear Communion with Christ may be much obscured and interrupted; *Sometimes* by (u) carnal security creeping upon the Church, which causeth Christ to withdraw himself from her: *Sometimes* by a Churches (x) decay in her first love to Christ and his wayes; which provokes Christ to *remove her Candlestick*, (that is, to un-Church her,) *if she repent not*; And when the Candlestick removes, Christ removes, for he walks among the golden Candlesticks: *Sometimes* by the grosse falls and sins of Gods own people, which causeth the Lord to (y) *break their bones*, as it were, and to *take away the joy of his salvation*; as in *Davids* case. 3. When this sweet Communion with Christ is interrupted, how grievous, painfull, and intolerable is it to the Church and Members of Christ; Then the soul of the Church (z) *failed* even *fainted away*; then *she sought Christ, but could not finde him: she called him, but he gave her no answer*; then *she became love-sick*; then she was restlesse till she found him whom her soul loved. These things considered, there's great need of preserving, improving, and clearing to thy self more and more thy Communion with Christ.

u Cant. 5. 2, 3, 4, 5.

x Rev. 2. 4, 5.

y Ps. 51. 8, 12.

z Cant. 5. 6 7, 8. &c.

Now therefore to this purpose thou hast great need of the *Lords Supper*; which to thy

thy Soul, to thy Faith, yea even to thy outward ſenſes, ſignifies, ſeals, and inſtrumentally exhibits this Communion with Chriſt and his Death. (a) *The Cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? the bread which we break, is it not the Communion of the body of Chriſt?* His Queſtion whether it be ſo, puts it out of queſtion that doubtleſſe it is ſo. That as verily as we partake that Bread and Cup: ſo verily we partake, and are ſtrengthened in this fellowſhip with Chriſt.

a 1 Cor. 10.16.

5. Finally, Háſt thou not great need to confirme and increaſe ſpiritual union and communion with the Saints and members of Jeſus Chriſt? Conſider well, 1. That the Spiritual Vnion and Communion of Saints is by all means to be preſerved and increaſed. *For*, This is moſt agreeable to that ſpiritual Relation wherein they ſtand one to another in Chriſt, being (b) *fellow-branches* in the ſame *Vine* Chriſt, (c) *Living ſtones* in the ſame ſpiritual *building* upon Chriſt, and (d) *fellow-members* in the ſame myſtical *body* of Chriſt, that *ſhould have the ſame care one of another. And whether one member ſuffer, all the members ſhould ſuffer with it: or one member be honoured, all the members ſhould rejoyce with it.* For there *ſhould be no ſchiſme in the body.* This is much urged, and that with pathetical Arguments and importunity by the Apoſtle. (e) *I therefore the priſoner of the Lord beſeech you, that*

b Joh. 15.1
c 1 Pet. 2. 4, 5. Eph. 2. 19. 20, 21, 22.
d 1 Cor. 12. 25, 26, 27.
e Eph. 4. 1. to 7.

that ye walke worthy of the vocation wherewith ye are called; with all lowlinesse and meekenesse, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of Peace. There is one body, and one Spirit, even as ye are called in one hope of your Calling; One Lord, One Faith, One Baptisme, One God and Father of all, who is above all, and through all, and in you all. All these Vnities should perswade the Saints to unity. And elsewhere, (f) *Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that you be perfectly joyned together in the same minde, and in the same judgement.* This is much commended by the Spirit of God; (g) *Behold, how good and how pleasant it is, for brethren to dwell even together in unity, &c.* There also it's compared to *Aarons* precious Oyntment, and *Hermon's* fruitfull dew. This also was practised by Believers in the purest Primitive times. (h) *And the multitude of them that believed were of one heart, and of one soul, &c.* 2. That Divisions, Schismes, Fractions, Dis-unions among Christs members is by all means to be avoided; For, (i) *Christ is not Divided.* (k) *Divisions* are a *fruit of the flesh*, not of the Spirit. (l) *Divisions* evidence professors to be *carnal*, and *to walk as men*, not as Christians. And at last divisions will prove their Destruction that nourish them; (m) *If ye bite, and*

f 1 Cor. 1. 10.

g Ps. 133. 1, &c.

h Act. 4. 32.

i 1 Cor. 1. 11, 12, 13

k Gal. 5. 19 20, 21, 22.

l 1 Cor. 3. 1, 3.

m Gal. 5. 15

and devoure one another, take heed that ye be not consumed one of another. In these regards there's great need of maintaining and confirming Vnion and Communion of Saints, and especially in such times as these are, wherein professors of Christ have, by their unparallel'd *Divisions* both in *Judgment*, *Affection* and *Practice*, brought such reproach upon the Gospel and way of truth, prejudice upon their own souls, hazard to the Kingdome of Christ, and advantage to the Kingdome of Satan.

In this regard what need is there of the *Lords Supper*, which in the nature of it tends so much to unite, cement, knit and fodder together the disjoynted members of Christs body? (*n*) *For* (as the Apostle saith) *We being many are one bread, and one body: for we are all partakers of that one bread.* As many grains of Wheat make up one loaf; so many members make up one body of Christ. And as we *all partake that one bread*; so we all thereby professe to be one, & walked fellow-members in Christ, with all Christian love, union, and mutual tenderneſſe one towards another: and if we dissolve communion with our fellow-members, how can we maintain communion with Christ our head?

(*n*) 1 Cor. 10. 17.

Thus you may examine what need you have of the Lords Supper, *which is the second General branch of Preparation.*

What

III. **What present fitnesse we have for the Lords Supper**, is the third and last, but not the least Particular; whereupon by way of preparation, we are to examine our selves, before we communicate.

Wherein doth our present fitnesse for the Lords Supper consist, and how may we examine our selves about it? *Answ.* Our present fitnesse for the Lords Supper consists principally in having and exercising of, 1. *A competent Knowledge.* 2. *Faith.* 3. *Repentance*, 4. *New Obedience.* 5. *Love to Christ and his Members.* 6. *Thankfulnesse.* 7. *A spiritual Appetite to this Feast.* These are qualifications peculiarly necessary to fit us for the Lords Supper. How necessary they are, and how we are to examine our selves about them comes now to be declared.

I. KNOWLEDGE. This is an inlet and foundation to all the rest: therefore begin we with it. Touching *Knowledge* Consider. 1. *The Necessity of it to worthy Communicating.* 2. *The Triall of it.*

What necessity is there of Knowledge before we receive the Lords Supper? *Answ.* A competent Knowledge in Spirituals is necessary before we communicate, 1. For the discerning of the Lords Body in this Ordinance. How can the Lords body be discerned here, but by Knowledge and Faith? These are the spiritual eyes of the soul. And (*o*) whosoever *discerneth not the Lords body, he eats and drinks unwor-*

(*o*) 1 Cor. 11. 29.

unworthily, eates and drinks damnation to himself. 2. For Directing Communicants in the due managing of the Lords Supper. This Sacrament is a part of Divine Worship: without due Knowledge thereabours, we shall *worship we know not what*; and run into the error of the *Athenians*, who erected an (p) *Altar to the Unknown God, whom* therefore *they ignorantly worshipped.* Grosse ignorance herein will make men *guilty of the body and blood of the Lord*: and to stand in need of the like prayer that Christ put up for them that crucified him; (q) *Father forgive them; for they know not what they do.* 3. For the leading on and inciting of all the other Communion-Graces. Knowledge will stir up Faith, Repentance, Obedience, Love, Thankfulness, and Spiritual Desire, to their proper objects and actions: whereas gross ignorance will either withstand them, or mislead them.

(p) Act. 17. 23.

(q) Luk. 23. 34.

How is Knowledge to be tryed? *Answ.* Knowledge may be tryed whether it be sound and competent. 1. *By the Particular points of Knowledge which are more peculiarly requisite to worthy communicating.* 2. *By the properties of true sanctified knowledge.*

I. **The particular points of knowledge**, requisite to prepare Christians for worthy communicating, are especially these, *viz.* A competent knowledge.

1. *Of God.* For in the Lords Supper we come to renew Covenant with God, and to

have the New Testament with all the Promises, Priviledges, and Benefits thereof confirmed and assured to us. The Lords Supper being a Pledge and Seal of the (r) *New Testament in Christs blood.* Now one clause of this New Covenant is, That, (s) *The Lord will be to us a God, and we shall be to him a People.* If therefore we have not a due knowledge of this God, how can we acceptably renew and re-establish Covenant with him?

r Mat. 26. 28.
s Heb. 8. 10

2. *Of our selves.* For we are to be the Communicants. And therefore it's necessary we be well known to our selves, thoroughly acquainted with our own state and condition, whether it be carnal or spiritual, and if spiritual, whether we be weaker or stronger in a state of grace, &c. Otherwise, 1. How can we discover our right to the Lords Supper? 2. How can we discern our need of the Lords Supper? 3. How can we judge of our fitness for the Lords Supper? Ignorance of our selves will render us ignorant in all these things.

3. *Of Jesus Christ.* For, 1. Jesus Christ is the (t) Author of this Ordinance, that at first gave Being to it, and still gives Benefit by it. 2. Jesus Christ is the Matter, the inward Matter and Marrow of the Lords Supper to be fed upon. (u) *Take, eat, this is my body, which is broken for you.* ——— *This Cup is the New Testament in my blood.* 3. Jesus Christ and the solemn remembrance of his death, is

t 1 Cor. 11. 23.
u 1 Cor. 11. 24, 25.

one eminent end of the Lords Supper, (x) *As often as ye eat this bread, and drink this Cup, ye shew forth the Lords death till he come.* Consequently without a competent knowledge of Jesus Christ, it's altogether impossible to communicate worthily. (x) 1 Cor. 11. 26.

4. *Of the New Covenant*, or *New Testament*. For this is one of Christs great Seals, and solemn tokens of his New Testament (y) *This Cup is the New Testament in my blood.* So that when we renew the Lords Supper, we renew the Lords Covenant. And how can we renew that Covenant, whereof we are grosly ignorant? (y) Mat. 26. 28.

5. *Of the Lords Supper it self.* For should we intrude upon this Ordinance, and not competently understand what is the nature of Sacraments in general, and of this in particular; we should but give God a *blinde and a lame service*, and *offer the sacrifice of fools.*

These are the principal points, more peculiarly necessary to be known in some competent sort before communicating; and these are the reasons why they are so necessary to be known. Next consider what ought to be known of them severally in order.

I. Knowledge of God.

These things especially ought to be known, touching God in some competent maner, before a man come to the Table of the Lord, *viz.*

1. That God is, or, That there is a God (z) *He that cometh to God, must believe that he is.*

2. That God is one, or that there is only one true God and no more. (a) *The LORD our God, the LORD is One.* (b) *We know that there is none other God but one.* —— *But to us there is but one God,* He onely (c) *is the living and true God.*

3. That this one God subsisteth in three distinct Persons; Father, Son, and Holy Ghost. (d) *There are three that beare Record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.* (e) *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* The Father is of none, neither begotten, nor proceeding. The Son is begotten of the Father eternally. Hence called, (f) *The onely begotten of the Father.* — And, *The onely begotten Son, which is in the bosome of the Father.* The Holy Ghost eternally proceedeth from the Father and the Son. (g) *But when the Comforter is come whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father.* These three are Co-essential, Co-equal, and Co-eternal. This deep mystery cannot be fully comprehended by our understandings must be truely apprehended by our faith. It may darkly be resembled, by the light of Sun, Moon and Stars, united in the Aire. Or, by the light of three distinct Torches, united in one flame. Or, by one of your Bible-

leafe

z Heb. 11. 6. 30.

a Deut. 6. 4
b 1 Cor. 8. 4, 5, 6.
c 1 Thes. 1. 9 Jer. 10. 10.

d Joh. 5. 7.

e Mat. 28. 19. See also Mat. 3. 16, 17. 2 Cor. 13. 13. Ps. 33. 6.

f Joh. 1. 14, 18.

g Joh. 15. 26. & 14. 16.

leafes in three folds. The first fold is not the second, nor the second the third, nor the third either of the other; and yet all those three folds are that one leaf. Thus the Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost neither the Father nor the Son; and yet all these three are that one most Holy God.

4. That this one God is a most pure invisible Spirit. (h) *God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* —(i) *The King invisible.*— (k) *Whom no man hath seen, nor can see.*

h Joh. 4. 24 2 Cor. 3. 17
i 1 Tim. 1.
k 1 Tim. 6. 16.

5. That this one God, Father, Son, and Holy Ghost, hath made himself gloriously known, *Partly* by his essential Attributes or Properties. *Partly* by his Works.

I. *Gods essential Attributes* or *Properties*, are the high perfections of his Essence, which are all one, both with his Essence and with one another; yet are revealed to us, and apprehended by us as many and different, because our weak understandings cannot comprehend this one infinite Act: in one Act God is,

1. Most absolutely simple; No way compounded in himself, or with any other thing. (l) *God is a Spirit.* The highest Spirit, The most spiritual Spirit. The Spirit of spirits, therefore absolutely uncompounded, without body, parts, or passions.——(m) *Ye saw no manner of similitude on the day that the Lord spake*

l Joh. 4. 24.
m Deut. 4. 15, 16.

to you out of Horeb, &c. —— (n) *A Spirit hath not flesh and bones.* And *Paul* proving to the Heathens that himself and *Barnabas* were no gods, as they imagined, said; (o) *Sirs, Why do ye these things? we also are men of like passions with you.*

2. All-sufficient. (p) *The* LORD *appeared to Abraham, and said unto him, I am God All-sufficient,* or, *God Almighty.* The Hebrew word, according to its several derivations may signifie either of these.

3. Immutable, or Unchangeable. (q) *I am the Lord, I change not.* —— (r) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

4. Infinite, without and beyond all bounds and limits. (s) *His understanding is infinite.* Now Gods understanding is God himself.

Gods essence is infinite and boundlesse, in all respects imaginable. Whereupon God is

Immense, or unmeasurable: Because he cannot be determined or described by any Dimensions of Height, Depth, Length, or Breadth: and because he cannot be limited, confined, or circumscribed with any place. (t) *Am I a God at hand, saith the Lord, and not a God afar off? —— Do not I fill Heaven and Earth? saith the* LORD. —— (u) *But will God*

n Luk. 24. 39.

o Acts 14. 11. with 15.

p Gen. 17. 1 See also Gen. 35. 11 & 28. 3. & 48. 3. Ex. 6. 3.

q Mal. 3. 6. r Jam. 1. 17

s Psal. 147. 5.

t Jer. 23. 23, 24. u 1 Kings 8. 27.

God indeed dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain thee; how much less this House that I have builded?

Omni-present, or present in all places Gods essence filling all places (yet not comprehended in any place) is consequently in all places (x) *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the utmost parts of the Sea, even there shall thine hand lead me, and thy right hand shall hold me*, &c.

x Ps. 139. 7. to 13.

Incomprehensible. Because God is boundless in respect of all created knowledge and understanding. No man nor Angel can fully understand or comprehend him. (y) *Great is the) LORD. —— And of his greatnesse there is no search.* —— (z) *Canst thou by searching finde out God? Canst thou finde out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? Deeper then Hell, what canst thou know? The measure thereof is longer then the earth, and broader then the Sea.*

y Eph. 1. 11. z Verse 5. & 16. to 6. 10

Eternal. Because God is infinite and boundless in respect of time and duration. Gods essence never had beginning, never succession or change, and never shall have end. (a) *The everlasting God, the LORD.* — (b) *Of old hast thou laid the foundation of the Earth;*

a Psal. 90. 2. b Psal. 102. 25, 26,

and the Heavens are the work of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same: and thy years shall have no end. —— (c) *Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God.*

c Ps. 90.2.

And these are commonly stiled Gods **Incommunicable Attributes**, as being peculiar onely to God, and no way attributed or Communicable to any thing besides God. The **Communicable Attributes** follow; so called, because sometimes in some sense they are communicated to creatures.

5. The living God. (d) —*That hath heard the voice of the living God.* —— (e) *My soul thirsteth for God, for the living God.* (f) *Thou art Christ, the Son of the living God.* —— (g) *It is a fearful thing to fall into the hands of the living God.* God lives most properly and perfectly; All imperfections of created life must be removed from him. God lives eternally. God saith of himself, (h) *I live for ever.* God is eternal life it self; his own eternal life; —— (i) *And shew unto you that eternal life, which was with the Father.* Yea, he gives life to all living. —— (k) *Seeing he giveth to all Life, and Breath, and all things.* —— (l) *For in him we live, and move, and have our Being.*

2 Ac.

6. Most

6. Most wise.(m) —— *The onely wise God*, —(n) *O the depth of the Riches both of the wisdome, and knowledge of God!* To this purpose are ascribed to God, Counsel, (o) —— *Great in Counsel.* (p) —— *Who worketh all things according to the Counsel of his own Will.* Knowledge (q) *Known unto God are all his works from the beginning of the world.* Vnderstanding: (r) *His understanding is infinite.* God in one undivided Act most absolutely, eternally, perfectly, infallibly, immutably Knows himself as the most adequate object of his Vnderstanding; Knows all things knowable besides himself, whether possible, or actually existing; Knows all things existing, whether in time past, present or future. God knows all mans wayes, works, words, thoughts, imaginations: all mens sins, with all the kinds, degrees, circumstances, aggravations of them; All mens states in this and the world to come; all future contingencies before they come to pass, though to us never so casual, accidental, or uncertain. Yea he absolutely knows all things in the world.

7. Of most absolute, perfect, and righteous Will. (s) *Who worketh all things after the Counsel of his own Will:* —— (t) *Having predestinated us,* —— *according to the good pleasure of his Will.* We are taught to pray to God; (u) *Thy will be done.* Gods Will is perfectly one, yet in respect of our divers notions in appre-

m 1 Tim. 1. 17.
n Rom. 11. 33.
o Jer. 32. 19
p Eph. 1. 11
q Act. 15. 18.
r Ps. 147. 5.
s Eph. 1. 11.
t Verse 5.
u Mat. 6. 10

apprehending of it, is either *Approving* all that's good: *Effecting* all that's wrought: *Prescribing* all that's duty: or *Permitting* all that comes to passe; yea he even permits of suffers sin to be in the world, himself and his Will being neither directly, indirectly, nor any way the Cause or Author of sin.

8. Most true. God is most true in himself, his works, and words. Most true in himself, (x) *A God of truth*; or, (as the Hebrew phrase will well bear it) *God is Truth*; (y) *This is life eternal, that they might know thee the onely true God.* All other gods and Idols are but false gods; lies, vanities, nothing in the world. Most true in his works. They are not shadows and fictions, but realities. (z) *All his works are done in truth.* ——(a) *Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes, thou King of Saints.* True in his words; (b) *Sanctifie them through thy Truth: thy word is Truth.* ——(c) *Thy Law is the Truth.* —— *All thy Commandments are Truth.* ——(d) *For all the Promises of God in him are yea and in him Amen.* —(e) *In hope of eternal life, which God that cannot lie, promised.*

9. Most good, yea supreme goodnesse it self, without all evil or imperfection. Good in himself, and Author of all good to his creatures. ——(f) *I will make all my goodnesse passe before thee.* Christ said; (g) *Why callest thou me good? There is none good save one, that is God.*

Not

x Deut. 32. 4.
y Joh. 17. 3
z Ps. 33. 4.
a Rev. 15. 3.
b Joh. 17. 17.
c Ps. 119. 142, 151.
d 2 Cor. 1. 20.
e Tit. 1. 2.
f Ex. 33. 19
g Mat. 19. 17. Mark. 10. 18. Luk. 18. 19.

Not Man, Saint, Angel; or Christ himself as man are good as God is good, essentially, infinitely, immutably, &c. —— (h) *That our God would fulfill all the good pleasure of his goodness.* —— (i) *The riches of his goodness.* (k) —— *The Lord is good to all.* (l) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.*

In this goodness of God are his *Graciousnesse, Love, Mercy, Patience.*

Graciousness. God is most gracious, incomparable in free grace. (m) *The LORD the LORD God, merciful and gracious.* (n) —— *Gracious is the Lord, and righteous.*

Love. God is most loving, yea all love. (o) *He that loveth not, knoweth not God for God is love.* —— *And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.*

Mercy. God is most merciful, yea all mercy it self, and to sing kindness it self. (p) —— *Our God is merciful.* (q) —— *Plentious in mercy.* —— (r) *The Lord is good to all; and his tender mercies are over all his works.* (s) —— *His mercy* (or, *loving kindness*) *endureth for ever.*

Patience. God is most patient, long-suffering, slow to anger. (t) *The Lord is gracious, and full of compassion: slow to anger, and of great mercy.* (u) —— *Despisest thou the riches of his goodness, and forbearance, and long-suffering*

h 2 Thes. 1. 12.
i Rom. 2. 4
k Ps. 145. 9.
l Jam. 1. 17
m Ex. 34. 6 Psal. 86. 8
n Ps. 116. 5
o 1 Joh. 4. 8, 16.
p Ps. 116. 5.
q Ps. 103. 8.
r Ps. 145. 9.
s Psal. 136. throughout.
t Ps. 145. 8. Ex. 34. 6, 7 Ps. 103. 8, 9
u Rom. 2. 4

ing, not knowing that the goodness of God leadeth thee to repentance? ——— (x) *The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*

10. Most Just and Righteous. Vniversally righteous, as God should be righteous; and the Author of all Righteousness in the world, eternally and immovably disposed to give to himself and to all creatures their due. (y) *The righteous LORD loveth Righteousness.* ——— (z) *The LORD is upright,* ——— *and there is no unrighteousness in him.* ——— (a) *That will by no means clear the guilty, visiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and to the fourth Generation.* ——— (b) *Thou art righteous, O Lord, which art, and wast, and shalt be.* ——— (c) *The LORD is righteous in all his wayes.*

11. Most Holy, God is not onely infinitely holy and pure, but holiness it self. (d) *But thou art holy, O thou that inhabitest the praises of* Israel. ——— (e) *Holy, Holy, Holy is the LORD of Hosts,* ——— (f) *The four Beasts rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* ——— (g) *Once have I sworn by mine Holiness.* He is all holiness. (h) *Without iniquity,* ——— (i) There's no unrighteousness in him. ——— (k) *Thou art of purer eyes then to behold evil, and*

canst

2 Pet. 3. 9

y Psal. 11. 7
z Ps. 92. 25
a Ex. 34. 7.
b Rev. 19. 5
c Ps. 145. 17.
d Psal. 22. 8
e Isa. 6. 3.
f Rev. 4. 8.
g Ps. 89. 35.
h Deut. 32. 4.
i Ps. 92. 15.
k Hab. 1. 13

canst not look on iniquity. That is, not with the least approbation. —(l) *God is light; and in him is no darkness at all.*

12. Most Powerful, Strong, Omnipotent. (m) *He can do beyond all that we are able to ask or think.* He can do every thing that argues or implies, power. ——(n) *The LORD appeared to* Abraham, *and said unto him, I am the Almighty God.* —— (o) *Then* Job *answered the Lord, and said, I know that thou canst do every thing.* —— (p) *With God all things are possible.*

13. All-ruling. God hath absolute Authority, Dominion, and Power to dispose of all creatures as he pleaseth, for their present or perpetual estate without any their check or controle. (q) *His Kingdom ruleth over all.* —(r) *His Dominion is an everlasting Dominion, and his Kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?* —(s) *To the onely wise God our Saviour, be Glory and Majesty, Dominion, and Power, now and ever. Amen.*

And in respect of all these former essential Perfections of God, whether *Incommunicable* or *Communicable*, God is most *Perfect*, *Excellent*, *Blessed*, and *Glorious*.

14. Most perfect. God is so perfect, that in him

l 1 Joh. 1. 5.

m Eph. 3. 20

n Gen. 17. 1

o Job 42. 1, 2.

p Mat. 19. 26.

q Psal. 103. 19.

r Dan. 4. 34, 35.

s Jude 25.

him there is no want, defect, or need of any thing. He is perfect in all his former essential Attributes. (t) *Be ye therefore perfect, as your Father which is in heaven is perfect,* —(u) *God that made the world, and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.*

15. Most Excellent. God absolutely surpasseth all Beings in his Being, and all their Perfections; and in that respect is the most excellent. Hence High-excellency is ascribed to him: (x) *The LORD hath sworn by the High-excellency of* Jacob: that is, by Himself, for God swears by himself. (y) *O LORD, our Lord, how excellent is thy name in all the earth?* ——— (z) *In the greatnesse of thine excellency thou hast overthrown them that rose up against thee.* ——— (a) *Touching the Almighty we cannot finde him out. He is excellent in Power, and in Judgement, and in plenty of Justice.*

16. Most blessed. God is the most blessed Being, hath infinite happinesse in himself; is fully satisfied in his own blessednes; yea he is his own happinesse, depending on none other. Hence those expressions; (b) *Blessed art thou, O LORD, teach me thy statutes,* ——— (c) *Worshipped and served the creature more then the Creator, who is blessed for ever;*

t Mat. 5. 48
u Acts 17. 24, 25.
x Am. 8. 7.
y Ps. 8. 1, 9.
z Exod. 15. 7.
a Job 37. 23.
b Ps. 119. 12
c Rom. 1. 25.

ever; Amen. —(d) According to the glorious Gospel of the blessed God. Hence the Father is by way of Excellency called, The Blessed; (e) Art thou the Christ, the Son of the blessed? And Christ is stiled in like manner, (f) The blessed and onely Potentate. —(g) Of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen. Yea God is so blessed, that all blessedness in the creatures is originally from him; they being only so far happy indeed as they enjoy God to be their God, their supreme happiness (h) Happy is the people that are in such a case; yea happy is that people whose God is the Lord. That's the true happiness indeed.

d 1 Tim. 1. 11.
e Mar. 14. 61.
f 1 Tim. 6. 15.
g Rom. 9. 5
h Ps. 144. 15.

17. Finally, God is most glorious. Infinite in his Highness, Majesty, Greatness, Splendor, Beauty, and Renown; Herein none may compare with him. —(i) Thine is the Kingdome, and the Power, and the Glory for ever. Hereupon God is stiled, (k) The King of Glory; (l) The glorious LORD; and (m) the God of Glory. To this effect his Name and his essential Attributes are declared to be glorious. —(n) Blessed be thy glorious name, which is exalted above all blessing and praise —(o) Who is like unto thee, O LORD, among st the gods? Who is like thee, glorious in Holiness? —(p) To the Praise of the glory of his Grace. —(q) From the presence of the Lord, and from the glory of his Power.

i Mat. 6. 13
k Ps. 24. 7, 9, 10.
l Isa. 33. 21
m Ps. 29. 3. Act. 7. 2.
n Neh. 9. 5
o Ex. 15. 11
p Eph. 1. 6.
q 2 Thes. 1. 9.

These are Gods essential attributes revealed

ed in Scripture, whereby he hath made himselfe known. And without a competent knowledge of these, we cannot truly know God as we ought before we come to the *Lords Supper*. The next way whereby God makes himself known to us, is by his *works*, or *Acts*.

II. *Gods works*, or *Acts* are either 1. *Before all time*, as his Decree. Or, 2. *In time*, as the execution of his Decree.

1. The works of God before all time, are his *Decrees*. Gods Decrees may be considered, 1. *More generally*, in reference to all creatures. 2. *More specially*, in reference to the intellectual creatures only, *viz.* Angels and Men.

(1) *Gods decrees more generally considered*, are, *Gods purposes in himself according to the Counsel of his own Will, whereby he hath foreordained whatsoever comes to passe, for the praise of his glory*. Gods Decrees are his purpose in himself according to the Counsel of his own Will; —— r *That the purpose of God according to Election might stand*. —— s *According to his good pleasure which he hath purposed in himself*. —— *Being predestinated according to the purpose of him, who worketh all things after the Counsel of his own Will*. According to this purpose God hath foreordained, for the praise of his Glory, whatsoever comes to passe; —— u *For whom he did foreknow, he also did predestinate*. —— x *That we*

r Rom. 9. 11.
s Eph. 1. 9.
t Eph. 1. 11
u Rom. 8. 29.
x Eph. 1. 12

we ſhould be to the praiſe of his glory.—(y) *For of him, and through him, and to him are all things.*

y Rom. 11. 36.

(2.) *Gods Decrees more ſpecially conſidered* are, *Gods purpoſe according to the Counſel of his own Will, whereby he hath fore-ordained for the praiſe of his glory whatſoever comes to paſſe touching Angels and Men.* I call it *Purpoſe*: becauſe Scripture ſtiles it, (z) *The purpoſe of God according to Election.* (a) *Who worketh all things according to the Counſel of his own Will.* According to this purpoſe, *God hath fore-ordained for the praiſe of his glory whatſoever comes to paſſe touching Angels and Men.* And this eſpecially in reſpect of their eternal ſtate. For ſome he hath predeſtinated to the Adoption of children, electing and choſing them in Chriſt as veſſels of mercy: Others he hath in his eternal Counſel paſſed by and rejected, as veſſels of wrath. That, is ſtiled in Scripture ſometimes *Predeſtination*, ſometimes *Election*: This, is termed by learned men, ſometimes *Preterition* or paſſing-by, ſometimes *Reprobation.* Of both, the Scripture ſaith (b) *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath, fitted to deſtruction; and that he might make known the riches of his glory on the veſſels of mercy; which he had afore prepared unto glory?* Though this be ſpoken only of men; yet elſewhere the Scripture mentions the (c) *Elect Angels*; therfore there are re-

z Rom. 9. 11.

a Eph. 1. 11

b Rom. 9. 22, 23, 24.

c 1 Tim. 5. 21.

rejected & reprobate Angels, even (d) *The Angels that kept not their first estate:* (e) *the Devil and his Angels, for whom everlasting fire is prepared.* God intending more especially to glorifie himself in the intellectuall creatures, Angels and Men, hath more especially decreed their final state, & all things concerning them, tending thereunto. This the Apostle calls (f) *Predestinating us to the Adoption of children, by Iesus Christ to himself according to the good pleasure of his Will, to the praise of the glory of his grace.* And in order to this end, (g) *Whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified them he also glorified.*

This Decree of God, whether more *Generally* or more *Specially* considered, hath these excellencies and perfections in it. It is *Eternal, Unchangeable, Free, Wise, Iust, and the Cause of Causes.* 1. Eternal; (h) *According as he hath chosen us in him before the foundation of the world, &c.* 2. Vnchangeable, for it is said, (i) *That the purpose of God according to Election might stand.——with whom is no variablnesse neither shadow of turning.* And, ——(k) *The foundation of God standeth sure, having this Seale, The Lord knoweth them that are his*; and there is a determinate number of them, which cannot be increased, nor diminished. 3. Free, Gratuitous, and meerly independent on the creature, or any thing in the creature: having no inward impulsive cause

d Jude 6.
e Mat. 25.
f Eph. 1. 5, 9.
g Rom. 8. 30.
h Eph. 1, 4.
i Rom. 9. 11: with Jam. 1. 17
k 2 Tim. 2. 19.

cause moving him thereunto, but the good pleasure of his Will; not foreseen Faith, Works, Freedome of Will, Perseverance, &c. (l) *Having predestinated us to the Adoption of children, by Iesus Christ to himself, according to the good pleasure of his Will.*——(m) *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began.*——(n) *I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.* 4. Wise For, (o) *We are predestinated according to the purpose of him, who worketh all things according to the Counsell of his own Will.*——(p) *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out! for who hath known the minde of the Lord, or who hath been his Counsellor?* 5. Just and most equal, Gods Decrees may be secret and mysterious, cannot be unjust or injurious; God is so just, yea such infinite justice, that he can do or decree nothing but what is just and equal. It is written, (q) Jacob *have I loved, but* Esau *have I hated. What shall we say then? is there unrighteousnes with God? God forbid.*——*Hath not the Potter power over the Clay, of the same lump to make one vessel unto honour, and another unto dishonour?* And hath not God greater power to dispose by his decree, of his creatures? yet God no way wrongs the creature:

l Eph. 1. 5.
m 2 Tim. 1. 9.
n Rom. 9. 15, 16.
o Eph. 1. 11.
p Rom. 11. 33, 34.
q Rom. 9. 13, 14, 31, 22, 23.

nor the Potter the Clay. 6. Finally, Gods Decree is the Cauſe of Cauſes. All inferiour Cauſes and Means conducing to the ends whereunto God decrees any thing, are ſubordinate to Gods decree as the ſupreme cauſe of them all. Gods Decree not onely foreappoints the end, but alſo all the ſecondary cauſes and means tending and conducing to that end. Hence that Concarenation of the cauſes of our ſalvation;——(r) *Whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.*

r Rom. 8. 30.

Thus of Gods works before all time: His Decrees.

2. The works of God in time, are, *His executions of his Decrees.* God executeth his Decrees, 1. *Partly* in the beginning of Time, by *Creation.* 2. *Partly* in the ſucceſſion and continuance of time, by *Providence.* By both which God makes himſelf moſt gloriouſly known to his creatures, Diſcovering (ſ) his *inviſible* perfections by his viſible works.

ſ Rom. 1. 19, 20.

1. *Creation* is Gods making the world and all things therein, of nothing, in the ſpace of the firſt ſix dayes, very good, by the word of his power, for himſelf. (t) *Through faith we underſtand, that the worlds were framed by the Word of God, ſo that things which are ſeen, were not made of things which do appear.*——(u) *In ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day.*

t Heb. 11. 3

u Ex. 20. 11 Gen. 1. throughout

Man

Man was reſerved to the laſt place, as Gods moſt accurate and curious piece; being by reaſon of his *heavenly ſoul*, and *earthly body*, as an Epitome or Abſtract of *Heaven and Earth*, and thence juſtly ſtyled the *Microcoſme*, or *Little-world*——(x) *And God ſaw every thing that he had made, and behold, it was very good.*——(y) *The LORD hath made all things for himſelf, yea even the wicked for the day of evil.*

x Gen. 1. 31

y Pro. 16. 4

In this work of *Creation*, Gods *Freedome*, *Wiſdome*, *Power*, and *Goodneſſe* ſhine forth moſt gloriouſly. 1. *Freedome*; in that he (z) *hath done whatſoever he pleaſed.* He made one world and no more: ſuch creatures and no other: in ſuch ſort and not otherwiſe; becauſe he pleaſed. None may controll his work. (a) *Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?* 2. *Wiſdome*; for he (b) *worketh all things according to the Counſel of his own Will.* How many ways hath God diſcovered his wiſdome herein! As, in the (c) *Order* of Creation. He made all things in ſix days. He could have made them in one day, in one houre as eaſily; but he would ſhew himſelf a *God of Order*; He firſt made the Creatures containing, then the contained; and from the more imperfect proceeds to the more perfect Creatures. In the *variety* of Creatures. (d) *O LORD how manifold are thy works! in wiſdom haſt thou made them all.* In the *diſtinct Natures* and *Properties*

z Pſ. 115. 3

a Rom. 9. 20.

b Eph. 1. 11

c *See Gods excellent order in creating.* Gen. 1. & Pſal. 104.

d Pſ. 104. 24.

ties of all those varieties. (e) *There's one glory of the Sun, another glory of the Moon, another glory of the Stars, and one Star differeth from another Star in glory.* Some of the Elements are hot, some cold; some moist, some dry; some light, some heavy. The vertues of plants, fruits, &c. are innumerable. In the sweet *Harmony* of the whole Vniverse, though consisting of such different creatures, the wisdome of God also wonderously appears. 3. *Power*, in that he could frame all things of nothing, without any pre-existent matter: and all most easily, by his word; (f) *He said, Let there be light, and there was light, &c.* He spake works more easily then we can speak words. (g) *He spake, and it was done; he commanded, and it stood fast.*—(h) *He commanded, and they were created.* It was but A word, and A work. 4. *Goodnesse*, in that God, (though infinitely happy and satisfied in himself,) was pleased to create the world, especially Men and Angels, to communicate himself and his goodnesse to them.

e 1 Cor. 15. 41.

f Gen. 1. 3.

g Psal. 33. 9

h Ps. 148. 5

2. *Providence* is Gods sustaining, governing, and ordering all Creatures together with all their actions to his own glory. So that in Gods Providence generally considered, there are three grand acts, *viz.* 1. *Sustaining*, upholding or preserving of the Creatures in being and well-being. He (i) *that made the world,* ——is still *upholding all things by*

i Heb. 1. 2. 3. with. Ps. 147. 8. 9.

by the word of his power. 2. Governing and disposing all Creatures and all their actions, even the least and smallest of them all. (k) *The LORD hath prepared his Throne in the Heavens, and his Kingdome ruleth over all.*— (l) *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are all numbred.* 3. Ordering and directing all creatures and al their actions to his own glory, and his peoples good. *Ioseph* said to his brethren; (m) *God sent me before you, to preserve you a posterity on earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God.*——*Ye thought evil against me, but God mean't it unto good, &c.*—— (n) *So didst thou lead thy people, to make thy self a glorious name,*—(o) *For of him, and through him, and to him are all things.*

k Ps. 103. 19.

l Mat. 10. 29, 30.

m Gen. 45. 7, 8. and 50. 20.

n Isa 63. 14

o Rom. 11. 36.

As for Gods special Creation of man, and Providence over man in his fourefold state, *viz.* of 1. *Creation*; 2. *Corruption*; 3. *Restitution*; and 4. *Perfection*; They will come farther to be considered in the next branch, the knowledge of our selves. Hitherto of the first branch of knowledge, requisite in some competent sort before communicating, *viz.* *The Knowledge of God.*

2. Knowledge of our selves.

Knowledge of our selves, is the next point

of Knowledge neceſſary to a worthy Communicant. Chriſtians eyes and apprehenſions ſhould be like the windowes of the Temple, wideſt inward, narroweſt outward; far more diſpoſed to look home then abroad better acquainted with themſelves then with others: And not like *Plutarch's Lamiæ*, or Witches, that put on their eyes when they went abroad but put up their eyes in boxes when they came home.

The neceſſity of this *Self-Knowledge*, hath before been evidenced. The particulars of *Self-Knowledge* follow. We are principally to know our ſelves. 1. *What we were in* Adam *before the fall.* 2. *What we are in* Adam *ſince the fall.* 3. *What we ſhould and may be in Jeſus Chriſt the ſecond* Adam.

1. **What were we in** Adam **before the fall?** *Anſw.* Before the fall, *Adam* was the happieſt creature under the Sun, enjoying many ſurpaſſing Priviledges. And all mankind being then in his loyns, enjoyed in him the ſame happineſſe and Priviledges *viz.*

1. A reaſonable and immortall ſoul perſonally joyned with a ſuitable body, both of them, (p) *fearfully and wonderfully made*, yea (q) *curiouſly wrought*, according to *divine Conſultation* of the bleſſed Trinity. *Adams* ſoul was ſo rationall, that he knew the nature of all the creatures which God brought before him, and (r) *named them* accordingly. And ſo immortal, that it cannot die a natural death, as

p Pſ. 139. 14, 15.
q Gen. 1. 26. & Pſ. 139. 15.
r Gen. 2. 20, 23.

as many (s) Scriptures intimate. But the ſouls of all other ſublunary creatures, beſides man, are irrationall: and die with their bodies.

2. A moſt pleaſant Habitation. (t) *God planted a Garden Eaſtward in* Eden, *and there he put the man.* A garden is the glory of the fields: A garden of Gods planting, the glory of all gardens. Herein *grew every tree pleaſant to the ſight, and good for food:* And a Quadripartite, or four-ſtreamed river to water the garden. Oh what a garden of delights! what an earthly Paradiſe! Here man *was placed,* (u) *to dreſſe this Garden.* Man muſt not be idle, no not in Paradiſe.

3. Liberall Proviſion. Man was allowed, (x) *freely to eat of every herb, and of the fruit of every tree in the Garden, except only the tree of Knowledge of good and evil.* His food therefore was moſt various and delicious.

4. Vniverſal dominion over the creatures. y *Let them have dominion over the fiſh of the Sea, and over the fowle of the air, and over the cattell, and over all the earth, and over every creeping thing that creepeth upon the earth.* This dominion was not ſupreme, but ſubordinate to Gods dominion. *Adam* was Monarch of the earth, God the ſole Monarch of all the world.—(z) *Lord what is man that thou art mindfull of him? & the Son of man that thou viſiteſt him?—Thou haſt made him to have dominion over the works of*

ſ Pſ. 49. 15 Eccleſ. 12. 9. 1 King. 17. 21. Mat. 10 28. Phil. 1. 22, 23. 1 Pet. 3. 19. 2 Cor. 5. 1

t Gen. 2. 8. 9.

u Gen. 2. 15

x Gen. 1. 29. & 2. 16 17

y Gen. 1. 28

z Pſ. 8. 4, 6 7, 8.

of thy hands; thou hast put all things under his feet. So that all sublunary creatures were to do homage unto *Adam.*

a Gen. 2. 21, 22, 23, 24.

5 Conjugal society with his wife, (a) created out of *Adams* side, while he was asleep. She was thus taken out of man, that she might be a *meet help* for man, and become affectionately dear to man, as *bone of his bone, and flesh of his flesh.* Man is naturally a sociable creature, and loves society; And Marriage-society is the sweetest of all natural societies.

b Eccles. 7. 29.

6. Innocency. (b) *God made man upright.* As man came at first out of Gods hands, he was spotlesse, undefiled, and wholly without sin. Hence that state is stiled, *The state of innocency.* Except Christ, never man on earth was perfectly without sin, as *Adam* was in his first Creation. The holiest Saints in this life have sinne in them; though sin reigne not over them. We were without sinne in the earthly Paradise, and shall be (c) *without sin* in the heavenly Paradise. How happy is a sin-less state!

c Eph. 5. 27

d Gen. 1. 27.

e Compare Col. 3. 10. with Eph. 4. 24. and weigh them well.

7. The image of God. (d) *God created man in his own image, in the image of God created he him.* There was not only an utter absence of all sinfulnesse, but also a presence of all due righteousnesse in him: in which regard he was perfectly conformable to the will of God. This *image of God* in man, seems principally to consist (e) in, 1. *Knowledge,* 2. *Righteousness*

teousnesse. and 3. *True holinesse*; or, as the Greek phrase is, *Holinesse of truth*. This image of God in *Adam* made him ful of divine beauty, whereby he *was all glorious within*, surpassing all sublunary creatures.

8. A Covenant-state with God. In all times and states of the Church, God hath pleased to deal with his people by way of Covenant. *Adam* before the fall being perfect and without sin, had perfect ability given him to keep that Covenant with God, in which he was naturally enstated. The Covenant into which *Adam* was admitted with God, was the *Covenant of Works*, the substance whereof is the *Morall Law*, or *Ten Commandements*. The *Morall Law* was perfectly written in *Adams* heart for the substance of it, so that he was fully able to know and keep it: for even since the fall, the *Gentiles* which have not the written Law, (f) *do by nature the things contained in the Law, —— which shew the work of the Law written in their hearts.* Much more was the Law written in *Adams* heart before the fall. This *Covenant of Works*, the substance whereof is contained in the Morall Law, required personal, perfect, and perpetual obedience under the severest penalties (g) *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Vnto this Covenant of Works with *Adam*, seem to be annexed *two Sacraments*, viz. (h) *The Tree of Life*, assuring him of life upon his

f Rom. 2. 14. 15.

g Gal. 3. 10.

h Gen. 2. 9. 16. 17.

his keeping Covenant and eating of that tree: And the *Tree of Knowledge of good and evill*, assuring him of death upon breach of Covenant, and tasting of that Tree.

9. Finally, *Adam* enjoyed sweet Peace and Communion with God, all the while he continued in this his pure primitive state. God (i) familiarly conversed with him, & he with God in the Garden of *Eden*, receiving from God no expressions but of love and favour. This Peace and Communion with God was the *Eden* of *Eden*, the Paradise of *Adams* Paradise.

(i) Gen. ch. 1 & ch. 2.

Object. These were *Adams* Priviledges before the fall, and they were excellent. But what is all this to us? *Answ.* All this is very much to us. For, all *Adams* Priviledges were our Priviledges: *Adam* being a publick person, the generall Parent, Root and Stock of Mankinde; and we all at that time in his loyns. Therefore as (k) *Levi is said to pay Tithes in* Abram *unto* Melchizedech, *because* Levi *was in his father* Abram's *loyns, when* Melchizedech *met him*: So we may be truly said to enjoy all the Priviledges of the state of innocency in *Adam*, because at that time we all were in *Adams* loynes when he injoyed them, Oh therefore, How happy a man was *Adam*! and how happy were all we in *Adam* before the fall!

(k) Heb. 7. 9, 10.

Thus we should know our selves and our primitive state, what once we were in *Adam* be-

before the fall. Next we should know what we now are by nature since the fall.

II. **What are we now in Adam by nature, since the fall?** *Answ.* As the pillar of cloud between the Israelites and Egyptians had a light side, and a dark side; (*l*) *Giving light by night to* Israel, *but being darknesse to the Egyptians*: So our state before and after the fall, had a *bright side*, and a *dark side*. I have already shewed you the *bright side* of the cloud; Now I shall represent unto you the *dark side*. We were not once so happy before the fall; but we are now as miserable since the fall. And this chiefly two ways, 1. *Through the Privation and Absence of all good which we had.* 2. *Through the Position or presence of all evil which we had not.*

1. By the fall of *Adam*, we have lost all the good we had, all the happinesse we enjoyed in our first estate. (1.) Our reasonable and immortall soules, are become brutish in the things of God; and liable to die everlastingly. (2). We are (*m*) banished out of Paradise our pleasant Habitation. (3). We are deprived of *Edens* liberall Provision. *In the sweat of our browes we must now get our bread*; and though we toyle never so much, (*n*) *Yet the earth yields not its strength, but brings forth thorns & thistles.* (4) We have lost much of our dominion over the creatures, many of them rebeling against us. (5) The sweetnes of Marriage-society is imbittered; (*o*) The wives sub-

l Ex. 14. 19, 20.

m Gen. 3. 24.

n Vers. 18.

o Gen. 3. 16

subjection to her husband becoming grievous; *Her sorrows in Conception and bringing forth, being greatly multiplied*, and both of them being exercised with cares and (p) *troubles in the flesh* touching their children & one another. 6. Our innocency and spotlesnesse is swallowed up with nocency and (q) sinfulnesse. 7. We are disrobed of Gods beauteous image, (r) *Having sought out many inventions*, till Christ the second *Adam* repair Gods image in us. 8. We have brok Covenant with God, by (s) *eating the forbidden fruit*: and so have debar'd our selves of all benefit of *the Tree of Life*. 9. And finally, we lost our sweet Peace and Communion with God; sin defiling our consciences with guilt, (t) clothing us with shame, and filling our hearts with fear and horrour at the presence of God; our first Parents, and we in them, endeavouring to hide our selves from Gods presence among the trees of the Garden. Thus by the fall we are quite stript of all our glory and happinesse wherein we were created.

p 1 Cor. 7. 28, 32, 33.

q Gen. 6. 5.

r Eccles. 7. 29. Col. 3 10. Eph. 4. 24.

s Gen. 3. 6. 22. 24.

t Gen. 3. 7. 8, 9, 10, &c

2. By the fall of *Adam* we are also impunged into all manner of evil, which we had not before, *viz.* 1. *Evil of sin.* 2. *Evil of punishment.*

(1.) The evil of sin is most grievous upon us divers wayes. Principally in regard, 1. *Of* Adams *sin, whereof we are guilty.* 2. *Of Original sin, wherein we are naturally drowned.* 3. *Of*

actual

Actual sin, of all sorts and degrees; whereunto we are naturally disposed.

1. *We are all guilty of* Adams *sin, of* Adams *fall.* For we all being in the loyns of *Adam* the publick Root of mankind, we stood with him, and we fell with him. Hence it is said, (u) *By one man sin entred into the World, and death by sin; and so death passed upon all men for that all have sinned.* And again,——(x) *By one mans disobedience many were made sinners.* So that *Adams* fall and first sin, together with all the sinfull ingredients, & aggravations thereof; As Vnbelief, Pride, Disobedience, Rebellion Vnthankfulnesse, Intemperance, Murder, Apostacy, Hypocrisie, &c. may all most justly be laid to our charge. And this is sin enough, were we guilty of no more, to sink us into everlasting death.

u Rom. 5. 12.
x Vers. 19

2. *We are all drowned in Original corruption.* For even Infants from *Adam* to *Moses*, that lived not so long as to sin Actually, as *Adam* in his Apostacy did, even they were brought under death for their guilt of *Adams* sin, and of Originall corruption of their natures: (y) *Death reigned from* Adam *to* Moses, *even over them that had not sinned after the similitude of* Adams *transgression.* And *David* thus laments himself; (z) *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* This, the common lot of all *Adams* posterity, & even of *David* among the rest. Yea *Iob* long before *David*, said, (a) *Who can bring a clean*

y Rom. 5. 14.
z Psal. 51. 5
a Job. 14. 4

thing

thing out of an unclean? not one. So then, *Adam* by the fall becoming unclean: all *Adams* children, naturally, and by ordinary propagation descending from him, are naturally unclean also. This sinful uncleanesse of nature, we call *Original sin*, or *Original corruption.* That we may the better discern the venome and sinfulnesse of Original sinne, Let us a little consider. 1. *The names.* 2. *The Nature.* 3. *The Aggravations of it.*

The Names given to Original sin, in Scripture are divers, and very observeable. It is called, 1. Sin, by way of Emphasis; as being the sin of sins, the mother sin.——(*b*) *In sin did my mother conceive me.* 2. Sin-dwelling-in-us; Because it hath its continual abode in our natures while we continue in these Tabernacles, whether we wake or sleep, &c. As Ivy abides in an old wall, till the wall be pulled down. Hence *Paul*; (*c*) *It is no more I that do it, but sin that dwelleth in me.* 3. The easily-encompassing-sin,——(*d*) *Let us lay aside every weight, and the sin that doth so easily beset us.* By weight, * *Beza* seems rightly to understand all burdensome worldly impediments, which hinder us in our Christian course: By *Sin easily-encompassing*, Original corruption of our natures, that like snares besets us before, behinde, and on every side; tangels our Mindes, Consciences, Wills, Affections, and all our members; is as fetters to our feet, manacles to our hands, &c. so that we

b Psl. 51. 5.

c Rom. 7 17.

d Heb. 12. 1. τὸν εὐπερίστατον ἁμαρτίαν.

* Beza Annot. in Heb. 12. 1.

we cannot run the race set before us. 4. The flesh; (e) *The flesh lusteth against the spirit, and the spirit lusteth against the flesh.* It's called *flesh* to set forth the baseneſſe of ſinne, the fleſh being the baſe part of man. 5. The old man; ſo called, *Partly* becauſe of the long continuance of it in us; it's an inveterate diſeaſe, as old as our ſelves. *Partly* becauſe of the corruptneſs and deceitfulneſs of it. —— (f) *Put off concerning the former converſation the old man, which is corrupt according to the deceitfull luſts.* 6. The (g) law of ſin in our members: becauſe it as it were commands, compels, and even neceſſitates us to ſin: As a law rules them that are under it. 7. Finally, Original corruption is ſtiled (h) *A body of death*, becauſe. As the naturall body hath many members; ſo Original ſin hath many luſts, as limbs thereof. And becauſe this body of ſin expoſeth unto death. Theſe and ſuch like are the denominations of Original ſin, by all which the vileneſſe of it may in ſome meaſure appear.

The nature of Original ſin ſeems eſpecially to conſiſt in theſe three particulars, *viz.* 1. In a totall privation of the Image of God, and of all that Original righteouſneſſe and integrity, wherein we were at firſt created, 2. In an utter inability to any true ſpiritual good, yea in an abſolute enmity thereunto.

e Gal. 5. 17

f Eph. 4. 22.

g Rom. 7. 23.

h Rom. 7. 24.

i Rom. 5, 6

k Verſ. 10.

(i) *For when we were yet without ſtrength.*
(k) *When we were enemies, we were reconci-*

l Rom. 8. 7 ted to God. —— (l) *The carnal minde is enmity against God: for it is not subject to the Law of God, neither indeed can be.* 3. In an universall and continuall proneness to all evil; (m) God *saw that every Imagination of the thoughts of mens hearts was onely evill continually —— Their throat is an open Sepulchre, &c.* And our Saviour tels us, (n) *A corrupt tree cannot bring forth good fruit.* This is the nature of Original corruption. Oh how deadly is the Poison of it to the Nature of man!

m Gen. 6. 5 with Rom 3. 10, to 20

n Mat. 7. 18 & 12. 33.

The Aggravations of Originall corruption, whereby it appears to be extreamly sinfull, are these; *viz.* 1. Original sin is (o) Natural and Hereditary. It's bred and born with us, it's propagated with our very natures, and rooted in our bones and inmost principles, and consequently more dangerous and desperate; As those corporal diseases, which are not accidental and occasional onely, but hereditary and natural, are most perilous and remediesse. 2. Original sin is universall. And the more universally extended, the more bitterly to be lamented: As epidemicall, universal diseases are the most terrible diseases; as once in *Egypt*, when (p) *There was not an house wherein there was not one dead.* Now Original sin is universal; *Partly* in that All men men ordinarily descended of *Adam* are defiled with it! Iewes, Gentiles, bond, free male, female, all are involved in it. (q) All are sinners by it. *Partly* in that All of all men

o Psal. 51. 5 with John 3. 6.

p Ex. 12. 30

q Rom. 5. 12. 19. & 3. 10. &c.

are

are tainted hereby, (z) soul, bodie, all the faculties and affections of the one, all the senses, parts, and members of the other: Minde, Conscience, Memory, Will, Love, Hatred, &c. mouth, hands, feet, &c. all are wholly depraved and unclean. —— *I know that in me, (that is in my flesh) dwelleth no good thing.* 3. Original sin is reigning over all the sons of *Adam*; it reigns whilst they continue in the first *Adam*; And it reigns most cruelly and tyrannically. It enthrals men unto Satan at his Will; unto actual (f) *fulfilling the lusts, and wills of the flesh*: and unto death. (g) *That as sin hath reigned unto death*, &c. The Turkish slavery, Spanish Inquisition, Egyptian cruelty, Babylonian captivity, are all short of this tyranny and dominion of sin. This reign of sin is evidenced, *Partly* by our being (u) *Servants of sin*. *Partly* by our (x) *obeying it in the lusts thereof*. *Partly* by our (y) *yielding our members as weapons of unrighteousness unto sin*, to take sins part, to fight for it, defend it, justifie it, &c. against opposers. 4. Original sin, whilst we are in this body, is in some sort incurable. The reign of it cannot be cured till Christ come to reign in thee, and pluck thee out of thy carnal state: And the (z) *in-dwelling* or *in-being* of Original sin cannot be fully cured, no not in a believer, whilst he lives here on earth; As the *Canaanites* (though tributaries and slaves, yet) would dwell among the *Israelites*, or as Ivie will

z Rom. 8. 13, 14, 15. Gen. 6. 5, Rom. 7. 18 Tit. 1. 15.

f Eph. 2. 2, 3. with 2 Tim. 2. 26.

g Rom. 5. 21. & 6. 12, 13, 14.

x Rom. 6. 20.

y Rom. 6. 13.

z Rom. 7. 18, &c.

will remain in an old wall, till it be utterly pull'd down to the ground.

3. *We are all by nature wholly disposed, and prone to run headlong into all Actual sins for kinde and degree.* Into all impiety against God; all unrighteousnesse against man; and intemperance against our selves: contrary to all the Commandments of the first and second Table: and this in thought, word, and work. Into open, and secret sins: Omissions of good, and Commissions of evil: Wilfulnesses and Weaknesses: &c. Against light of mind, checks of conscience, motions of Gods Spirit, means of grace, professions and promises of better walking, multitudes of mercies, terribleness of judgements, &c. and this in youth and age, in society and solitarinesse; yea, by Original corruption, we are fundamentally disposed to that unpardonable sinne against the Holy Ghost. *Oh* (a) *who can understand his errours!* who can comprehend his sinfulnesse! who can thuse but admire the patience and mercy of God to such masses of all corruption and abomination!

(3.) The evil of punishment, whereunto we are continually liable by reason of this evil of sin, is manifold and unspeakable, both for this world and the world to come. *In this world* the soul is exposed to spiritual judgements, *viz.* (b) blindnesse of mind, giddiness, errour, infatuation, and strong delusions.

(c) horrour

a Ps. 19. 12

b Eph. 4. 18. 2 Cor. 3. 4. Rom. 1. 28. 2 Thes. 2. 11.

(c) horrour, searednesse, and senselesnesse of Conscience. A reprobate sense, &c. (d) The body, name and state, lies open to all external and temporal miseries and curses. *In the world to come*, both soul and body are liable to (e) endlesse, easelesse, and remedilesse torments in hell fire: wherein they shall be ever dying, and never dead: ever burning, and never consumed: ever tortured, but never eased or pitied. *The* (f) *worme* of conscience ever gnawing, (g) *blacknesse of darknesse* ever amazing, the infernall fiends ever torturing, the wrath of God ever devouring and swallowing up the whole man, &c. Oh the misery of a meer carnall man is extreamly miserable!

c Mat. 27. 3 5. 1 Tim. 4. 2. Rom. 1. 28.
d See Deut. 28. 15. to the end
e Matth. 25. 46, 41. Mar. 9. 43. to 48. Luk. 16. 24, 26.
f Mat. 9. 44, 46, 48.
g 2 Peter 2. 17.

III. **What should we, and what may we be in Jesus Christ the second Adam?** For clearing of this, consider chiefly the three things; *viz.* 1. *The necessity of Getting out of our naturall state into a supernaturall condition in Christ.* 2. *The Duties we are to performe when once we are brought into Christ.* 3. *The Priviledges which we shall enjoy in Christ.*

1. *The necessity of our getting out of our naturall, into a supernaturall state in* Christ, is so great, that we cannot otherwise possibly be saved. For,

1. The proper adequate (h) *wages* of every *sin is* eternall *death*: Much more the state of sin must needs be most deadly and damnable,

h Rom. 6. 23

2. Every man that remains in his carnall condition in the first *Adam*, not having accepted Christ, lyes under the Covenant of works, requiring (i) personal, perfect, and perpetual obedience, under pain of death and the curse. And since the Fall, no man can keep this Covenant by reason of the (k) *infirmity of the flesh*; not avoid the curse for not keeping it. For Christ alone, (l) *redeems us from the curse, becoming a curse for us.* Hence every carnal Christlesse man is a cursed man.

i Gal. 3. 10.

k Rom. 8. 3.

l Gal. 3. 13.

3. There's no possibility of escaping damnation, or obtaining salvation, but onely by Jesus Christ and spiritual interest in him. (m) *There is not salvation in any other: For there is no other name under heaven given, whereby we may be saved.* — Hence it is said, (n) *Except ye be converted, and become as little children, ye cannot enter into the Kingdome of God.* — And, (o) *except a man be born again of water and the holy Ghost, he cannot enter into the Kingdome of God.* — [p] *He that believes not shall be damned.* — Yea, [q] *He that believes not, is condemned already, because he hath not believed in the name of the only begotten Son of God.*

m Act. 4. 12.

n Mat. 18. 3.

o Joh. 3. 3. 5.

p Mar. 16. 16.

q Joh. 3. 18.

4. Our natural condition without Christ is most miserable: but our supernatural condition in Christ will be most happy. For,

By nature we are utterly [r] *lost*, and in the way of perishing for ever; but in Christ we that *were lost, are found.*

r Luke 15. throughout.

By

By nature we are [s] *darke* and *blinde* in spirituals; but of Christ we [t] *buy eye-salve that we may see*, and by him we are [u] *called out of darkenesse into his marvellous light.*

By nature we are [x] *dead in sins and trespasses*, and cannot acceptably act or move at all in spirituall courses: but when we come to Christ, we shall be *quickned* and *inabled to do all things.*

By nature we are [y] *enemies*, yea *enmity* against God, and against all goodnesse: but in Christ we shall be reconciled to God, and made freinds *by the blood of his Crosse.*

By nature we are old and corrupt: but in Christ, (z) *Old things shall passe away*, and we shall *become new Creatures.*

By nature we are unregenerate; but by Christ we shall be [a] *born again.*

By nature we are full of spots and deformities: but in Christ we shall [b] *be washed* and *purified*, at last, from *every spot and wrinkle*, through his blood, and by his grace become full of beauty.

Finally, by nature we (c) *are not a people, having not obtained mercy*: but when we shall come to Christ, we shall become *the People of the living God*, and shall obtain in him the Mercy of mercies. Now therefore unlesse we resolve to die in this natural misery; and to despise all this supernatural felicity, it is most necessary that we hasten unto Jesus Christ, and the acceptance of him.

[s] 1 Cor. 2. 14. Eph. 4. 17, 18. & 5. 8.
[t] Revel. 3. 18.
[u] 1 Pet. 2. 9
[x] Eph. 2. 1. &c. Phil. 4 11, 12, 13.
[y] Col. 1. 21. Rom. 8. 7.
[z] 2 Cor. 5. 17.
[a] Joh. 3. 3. 5, 6.
[b] 2 Cor. 4. 11. Eph. 5. 27.
[c] 1 Pet. 2. 9.

The Duties which we are to perform, being once brought unto Christ, are many, and of high importance. *Generally*, we are to (d) *walk in newnesse of life*, this comprehends all. *Particularly*, we are to walk.

1, In (e) *repentance from all dead works*, not onely bewailing, but hating and forsaking them.

2. In Self-denyal. We must (f) *deny our selves*, In all our (g) *Self-sinfulnesse*, In all our (h) *Self-righteousnesse*, In all our (i) *Self-wisdom*, In all our (k) *Self-will*, In all our (l) *Self-love*. Our self-sinfulnesse is abominable, our self-righteousnesse is as filthy rags and rottennesse, our self-wisdome is but folly, our self-will is but a crooked Rule, our self-love is but self-hatred, and all the carnal worldly objects of self-love, but losse and dung in comparison of Jesus Christ.

3. In (m) *faith towards God* and Jesus Christ. This is a fundamental duty. And (n) *by faith we must live*, drawing all vital supplies from Christ, depending upon Gods all-sufficiency, and his never-failing promises.

4. In all Christian obedience, and in all manner of good works. (o) *They that believe in God should be carefull to maintain good works*: and to be (p) *alwayes abounding in the work of the Lord*. For they are (q) *His workmanship created in Jesus Christ unto good works, which God hath before ordained, that they should walk in them*

5. In

d Rom. 6. 4, 5, 6, 7.

e b. 6. Luk. 13, 1, 2. Act. 17. 30. 31.

f Luk. 9. 23

g Tit. 2. 11, 12.

h Phil. 3. 7 8, 9.

i 1 Cor. 3. 18.

k Matth. 16 10.

l Mat. 10. 37.

m Heb. 6. 1

n Rom. 1. 17. Gal. 2. 20, Hab. 2, 4

o Tit. 3. 8.

p 1 Cor. 15. 58,

q Eph. 2. 10

5. In all piety to God, righteousnesse towards men, and sobriety towards our selves. For the Gospel of (r) *Gods grace teacheth us, that denying all ungodlinesse and worldly lusts, we should live soberly, righteously, and godlily in this present world.*

r Titus 2. 11, 12.

6. In all good conscience and inoffensivenesse towards both God and men. Thus the (s) Apostle *Paul* lived: and so should we.

s Act. 23. 1 & 24. 16. t Heb. 12. 14.

7. In all Purity and Holinesse. (t) *Without holinesse no man shall see the Lord.* (u) *As he therefore that hath called you is holy; so be ye holy in all manner of conversation.*

u 1 Pet. 1 15.

8. In all exactnesse, strictnesse, accurateness of conversation: (x) *Walk circumspectly*; (Greec *accurately, exactly*) *&c.* We must walk closely with God, looking narrowly to our thoughts, words and works.

x Eph. 5.

9. In a word, we must constantly walk on unto Perfection, labouring to (y) *grow in grace and in the knowledge of the Lord Jesus Christ.* As he that swims, if he presse not forward, the stream carries him backward: so in Christianity; if we presse not on to perfection, the stream of corruption and temptation will drive us back again. Therefore (z) *Forgetting what is behind, let us reach forth to those things which are before, and presse towards the mark, for the price of the high calling of God in Christ Jesus.*

y 2 Peter 3. 18.

z Phil. 3. 13, 14.

These and many like duties we are to perform, if we be in Christ. 'Tis no small pittance

tance of grace that will serve turn for such performances.

3. The Priviledges which we shall enjoy in Christ, are *generally* such as carnal [a] *Eye hath not seen, ear heard, nor the heart of carnal man hath conceived.* More *particularly* these that follow especially, *viz.*

a 1 Cor. 2. 9

1. Adoption [b] into the family of God, as his sons and daughters in Jesus Christ. So that now we are [c] *of Gods household*, and partake of [d] *the Spirit of Adoption whereby we cry* Abba *father.* And we are [e] *not onely sons, but heirs of God, coheirs with Christ.* [f] *Behold what manner of love the father hath manifested to us, that we should be called the sons of God.* This is a grand fundamental Priviledge.

b Eph. 1, 5. Joh. 1. 12, 13.
c Eph. 2. 19
d Rom. 8, 15.
e Gal. 4. 7. Rom. 8. 17.
f 1 Joh. 3. 1, 2.

2. Sanctification of our natures by the Spirit of Christ, [g] renewing our whole man after Gods image, with all kinds of Grace; and [h] mortifying more and more all the reliques of sin in us.

g Eph. 4. 23 24. with Col. 3. 11.
h Rom. 8, 2, 14.

3. Justification of our persons, [i] freely of Gods meer grace, through Christs [k] obedience and death imputed to us by faith whereby all our sins are pardoned, and our persons accepted as righteous before God. O thrice blessed are they that are thus pardoned and justified!

i Rom. 3. 23, 24, 25.
k Rom. 4. 6, 7, 8, & 5. 17, 18, 19.

4. Sweet Communion with God, [l] Father Son, and Holy Ghost. This fellowship is the Saints heaven-on-earth. Such walk with God, converse with God, have their conversa-

l Joh. 1. 3. 2 Cor. 13. 14.

reputation in heaven. They [m] *dwell in God, and God in them*; [n] *Sup with Christ, and Christ with them.*

5. All the promises of this and the world to come [o] *The promises of God are most great and precious.* [p] *All Yea and Amen in Christ:* And all the [q] godly mans peculiar inheritance. That soul cannot be poor that hath faith to trade with God, in his promises.

6. [r] *All things are ours*, if we be Christs, *whether the world, or life; or death, or things present, or things to come*: All *are ours*, if not in actual possession, yet in Evangelical right unto them in Christ, and we shall actually enjoy all that shall be good for us.

7. Finally, Co-operation of all things for our good; crosses and comforts, losses and gains, pains and ease, sickness and health, &c. life and death. Every winde shall blow us profit. [s] *We know that all things work together for good to them that love God, to them that are the called according to his purpose.*

These and the like are their Priviledges that obtain Jesus Christ.

Hitherto of the second point of knowledge, *viz. The Knowledge of our selves*, requisite to *prepare* for worthy communicating.

m 1 John 4. 16. n Rev. 3. 20

o 2 Pet. 1. 4 p 2 Cor. 1. 20. q 1 Tim. 4. 8

r *compare* 1 Cor. 3. 21, 22, 23. with Psal. 34. 9, 10.

s Rom. 8. 28.

3. Knowledge of Jesus Christ.

Knowledge of Jesus Christ our Mediator, is, the next branch of knowledge requisite to a worthy Communicant. How

How necessary a competent knowledge of Jesus Christ is, hath been formerly shewed, Christ being the *Author*, *Matter*, and *End* of the Lord's Supper, without due knowledge of whom we cannot possibly discern the Lord's body.

But what are we principally to know touching Jesus Christ, in order to worthy communicating? *Answ.* We should especially know these seven particulars. 1. *That there is but only one true Christ and Mediatour.* 2. *That Jesus the Son of the Virgin Mary is the only true Messiah, true Christ.* 3. *That this Jesus Christ is God and man in one Person.* 4. *That Jesus Christ God-man, hath in order to sinners salvation taken upon himself the office of Mediatourship betwixt God and man.* 5. *That Jesus Christ is a Mediatour All-sufficient.* 6. *That this All-sufficient Mediatour Jesus Christ saves none but those to whom he is actually applyed.* 7. *That Jesus Christ is the substance and marrow of all Sacraments, Promises, Ordinances, and of the whole Scriptures.*

I. That there is but one only true Christ and Mediatour, and no more; (t) There are many counterfeit Christs, (t) *false Christs*, foreprophesied of, able (*if it were possible*) *to deceive the very Elect.* But *if any shall say, lo, here is Christ, or lo, there is Christ; believe them not.* For (u) *unto us, as there is but one God, so there is but one Lord Jesus Christ.* (x) *There is one God, and one Mediatour*

t Math. 24. 23, 24. Mar. 13. 21 Luk. 17. 23

u 1 Cor. 8. 6

x 1 Tim. 2. 5.

between God and man; the man Christ Iesus, —(y) *Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved.*

y Act. 4. 12

II. That Jesus the Son of the Virgin *Mary* is this onely true Messiah, true Christ and Mediatour that should come into the world to save sinners, according to the prophecies and promises of God in the whole Old Testament. This is evident three wayes.

1. By certain Testimonies; As, —(z) *To him*, (that is, *to Iesus of* Nazareth) *give all the Prophets witnesse, that through his name, whosoever believeth in him shall receive remission of sins.* —(a) *But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* And *Paul* professeth himself to be *separated unto the Gospel of God*, (b) —— *Concerning his Son Iesus Christ our Lord, which was made of the seed of* David *according to the flesh; and declared to be the Son of God with power, &c.*

z Act. 10. 38. 43.

a Act. 3. 18. *See also v. 20, to the end of the Chap.*

b Rom. 1. 1, 3, 4.

By the Genealogie of Jesus Christ. The Line or Pedigree of Jesus Christ, the Son of the Virgin *Mary*, is described by (c) *Matthew* and (d) *Luke*, and drawn down from *David*, *Abraham*, yea *Adam* himself to *Ioseph* and *Mary*; from generation, to generation; and principally for this end, to evidence, *That this Iesus is the onely true Messiah promised under the Old Testament.* *Matthew* describes *Iosephs* line, (the supposed father of Christ, be

c Mat. 1. 1. to 18.

d Luk. 3. 23 *to the end of the Chap.*

cause

cause he was the Virgins husband) and shewe that he came from *David*, for it's said, (e) *Iacob begat Ioseph the husband of Mary*. *Luke* delineates *Maries* line the mother of Christ, how she also descended from *David* &c. So that *Matthew* sets down Christs *legal*, *Luke* Christs *natural* line. For he saith, (f) *Jesus being (as was supposed) the son of Ioseph, which was the Son of Eli*. *Joseph* was the natural son of *Iacob*, who *begat him*, as *Matthew* shewes: the legal son, or son in law of *Eli*, by marrying *Mary* the daughter of *Eli*, as *Luke* imports. *Iosephs* name is put in both the Genealogies, because the Iews were wont to reckon their Genealogies by the men, and not by the women. So that Jesus descended of *Abraham* and *David*, according to Gods promise, both by father and mother, &c. therefore is the very Christ.

e Matth. 1. 16.

f Luk. 3. 23

3. By the Histories of the four Evangelists, describing Christs *Birth*, *Life* and *Death*, in all points so exactly agreeing with the prophecies and promises of Christ of old; as may appeare by comparing the Prophets and Evangelists together; it's clear that Jesus the sonne of the Virgin *Mary* is the very and only Christ indeed.

If we hold not fast this point, *That Iesus the Son of the Virgin* Mary *is the only promised Messiah*, we overthrow all the New Testament, and the whole frame of Christian Religion.

III. That

III. That this Iesus Christ the onely true Messiah is God-man, that is, is true God and perfect man in one person: The humane nature of Christs soul and body, being personally united to the Sonne, the second person in the God-head. (g) *The Word* (viz. the substantial Word the Son, by whom God makes his will known to us, as man utters his minde by a word) *was God*: There's his Divinity. ——(h) *And the Word was made flesh, and dwelt among us*; there's his humanity. ——(i) *When the fulnesse of time was come, God sent forth his Son, made of a woman.* This is (k) *The great Mystery of godlinesse, God manifest in the flesh.* A great Mystery indeed, that the most glorious God, infinitely above all created beings should stoop so low as to become personally one with dust and ashes: and that frail dust and ashes should be advanced so far above Angels, as to become personally one with the onely blessed God. We cannot *fully comprehend* this Mystery, let us *faithfully apprehend* it. Consider here three things.

g Joh. 1. 1.

h Joh. 1. 14

i Gal. 4. 4.

k 1 Tim. 3. 16.

1. Why was it needful Christ should be God and Man in one person? *Answ.* Christ became a middle person betwixt God & man. 1. That he might be a fit (l) Mediator reconciling God and man. His office is founded in his person. 2. That God might accept, and the godly apply to themselves the (m) properties and peculiar works of each nature, as the (n) properties and works of Christs whole person.

l 1 Tim. 2. 5

m Acts 20. 28. Heb. 9. 14. Mat. 3. 17.

n 1 Pet. 2. 5. 6, 7.

2. Why

2. Why was it requisite that Jesus Christ should be man? *Answ.* Christ our Mediator must needs be man; 1. That he might (o) exalt and sanctifie our nature which we had debased and polluted. 2. That he might be our (p) Kinsman, and so the right of our Redemption might belong unto him. 3. That in our nature which had offended, he might (q) fulfill all righteousnesse, both in his active and passive obedience, suffering and interceding for us. 4. That he might be (r) *a merciful and compassionate High Priest for us in things pertaining unto God*, having an experimental fellow-feeling of our temptations and infirmities. 5. That as Christ became the Son of man by Nature: so we in him might become the (s) *Sons of God* by Adoption and Grace. 6. That he being our Mediatour and Advocate in our flesh, we may (t) *come boldly* to the Throne of grace, for *obtaining mercy and finding grace to help in time of need.*

3. Why was it necessary Christ our Mediatour should be God? *Answ.* It was necessary our Mediatour should be God as well as man, 1. That his Godhead might (u) uphold his manhood from being swallowed up with Gods infinite wrath, and the fruits thereof for our sins; which wrath no meer creatures, no not Angels could undergo and not be utterly overwhelmed. 2. That his obedience *Active* and *Passive*, his *Intercession*, and other acts

o Heb. 2. 16

p Heb. 2. 14 15. Gal. 4. 4, 5.

q Rom. 5. 17. *to the end.* Heb. 2. 14. & 7. 14 25.

r Heb. 2. 17 18. & 4. 15 16. & 5. 2.

s Gal. 4. 4.

t Heb. 4. 15, 16.

u Heb. 9. 14. Rom. 1. 4. Acts 20. 28. Matth. 3. 17. 1 Pet. 3. 18.

acts of his Mediatorship might be so filled with such excellency, worth, and efficacy: as to be every way satisfactory and well-pleasing to God, and sufficient for the salvation of all his Elect.

IV. That Jesus Christ God-man, hath taken upon him the office of a Mediator betwixt God and man, in order to the salvation of his Elect. *y There is one God, and one Mediator betwixt God and man the man Christ Iesus.* Consider here, 1. *How.* 2. *In what state Christ executes his Mediatorship.*

1. **How doth Christ discharge and execute this his office of Mediatorship?** *Answ.* Christ executes his office of Mediatorship, chiefly three ways, *Viz.* 1. As *a Prophet*, 2. *Priest*, and 3. *King.* And these are the three branches or parts of *Mediatorship.*

1. Christ is the Prophet which *Moses* foretold the Jews, *z* God should raise up like unto him; and charged them to hear him in all things under penalty of destruction. As a Prophet, he in all ages makes known to his Church, his Fathers Will for his Elects salvation. Hence he is stiled *a Counsellor*; *b The Shepheard and Bishop of our souls.* He *c is made unto us wisdom.* And he is fully acquainted with all his Fathers counsels and bosom secrets, therefore able to discover to us the whole counsel of God. *d The onely begotten Son, which is in the bosom of the Father, he hath de-*

x Compare Acts 20. 28. with Heb. 7. 25, 26, 27. Rom. 3. 24, 25. Tit. 2. 13, 14. Hebr. 5. 8, 9. & 9. 14, 15.

y 1 Tim. 2. 5.

z Acts 3. 22.

a Isa. 9. 6.

b 1 Pet. 2. 25.

c 1 Cor. 1. 30.

d John 1. 18.

declared him. Christ reveals Gods Will to his Church, 1. *Outwardly* in his *e* Word and Ordinances, wherein the summe of all divine mysteries necessary to salvation are contained compleatly. This is the light without us, even *f the Word of Christ.* 2. *Inwardly* by his *g* Spirit, opening and illuminating our dark mindes, that we may spiritually and savingly understand the counsels of God in his Word. This is *h the Anointing from Christ, which teacheth all things.*

2. Christ is our Priest. *Our i great High Priest.* A Priest of a far more perfect order then *Aarons*, even *k A Priest for ever after the order of* Melchizedech. Christ as our Priest, 1. Made satisfaction for us, *l purging* our sins by his own blood *once for all*, when he was on earth; In which act himself was both *Sacrifice*, *Altar*, and *Priest*. *Sacrifice*, as Man: *Altar*, as God: *Priest*, as God-man. 2. Makes continual intercession for us in heaven, *m appearing* there as our Advocate with the Father.

3. Christ is our King. Our *n King of Righteousness*: Our *King of Peace*. *o Yet have I set my King upon my Holy Hill of* Sion. Christ acts and executes his Kingly Authority and Power, 1. By *p* calling his Elect effectually, 2. By *q* governing them visibly and invisibly. 3. By recompencing their obedience with gracious rewards, their fallings with just fatherly *r* chastisements. 4. By supporting them under

e Acts 20 27. with 2 Tim. 3. 16, 17.

f Col. 3. 16

g 1 Cor. 2. 10, 11, 12. with 2 Cor. 3. 18.

h 1 Joh. 2. 20, 27.

i Heb. 4. 14.

k Heb. 7. 17.

l Heb. 10. 10, 12, 13, 14, and 7. 27.

m Heb. 7. 25. and 9. 24. 1 John 2. 1, 2.

n Heb. 7. 2.

o Isal. 2. 6.

p Ps. 110. 3

q Eph. 4. 11. 12.

r 1 Cor. 11. 28. Isa. 33. 22. Mat. 18 17, 18.

r Rev. 3. 19.

der all their *s* trials, afflictions, and persecutions. 5, By over powring and ordering all, even the worst and most unlikely occurrents for *t* his own glory and his peoples good. 6. By *u* restraining, subduing, and crushing all his and his peoples enemies. 7. And finally, by *x* judging and justly rewarding all men and Angels at the great day. *Thus Christ executed his Mediatory Office, as a Prophet, Priest, and King for us.*

s Isa. 43. 2. &c. & 63. 9.

t Rom. 11. last. & 8. 28.

u Psal. 110. 1 Cor. 15. 25.

x Act. 17. 31.

2. In what state or condition did Christ thus execute this his Office? *Answer.* Christ executed his Mediatory office in a double condition, 1. *Partly in a state of ignominious Humiliation.* 2. *Partly in a state of glorious Exaltation.*

Christs *Humiliation* (he being the eternal Son of God,) was exceeding deep and ignominious, & that principally in these five degrees. 1. *In his Conception*, in that he was *y in fullnesse of time made of a woman*: *z* conceived by the Holy Ghost in the wombe of a Virgin of low estate and degree. He that comprehends heaven and earth, is comprehended in the narrow wombe of a Virgin. Who can sufficiently admire his divesting himself of such Majestie, and investing himself with such meanness? 2. *In his Birth* in that he who is eternall before all time should be borne in time. He who brought forth the whole world, should be brought forth in the world. And that so meanly; But

y Gal. 4. 4.

z Luke 1. 35, 48, 52, 53.

at home, but abroad; not in a Palace, but in a common *a Inne*: not in the best room in the Inne, but in a *Stable*, there being no room for him in the Inne. There he was borne, *wrapped in swadling-cloaths, and laid in a manger.* O wonderfull abasement! 3. *In his whole life.* In that he was *b* made under the Law to do and endure it: *c* Coorsely entertained and ruled in the world: *d* impudently tempted by Satan; and continually *e* subject to humane sin-lesse infirmities, and in some sort below us therein. 4. *In his death,* in that he who was *Truth*, was betrayed by *Judas*, and falsely accused by the Jews: He who was *Safety*, was forsaken by his Disciples, denied by *Peter*; He who was *Love*, was hated and rejected of the world: He who was *Righteousnesse*, was condemned by *Pilate*, and abused by the souldiers: He who was *Holinesse*, and *f the Son of Gods love*, wrastled under Gods wrath: And he who was *Life*, died shamefully, painfully, and curs'edly on the Cross, as the Evangelists abundantly testifie. 5. Finally, In his Burial. In that he who was the Resurrection should be buried, and remain in the state of the dead three days as a bond man under the grave.

2. *Christs* g *Exaltation* (after this his Humiliation) was great and glorious. And that especially in five other degrees also. 1. *In his Rewaking in the grave.* He who was dead and buried, *h* quickned himself in the grave

a Luk 2. 4,3,6,7.

b Gal. 4.4. & 3.13.
c John 15. 18.
d Mat. 4.1. &c.
e Heb. 2. 16. & 4.15. Isa. 53. 2, 3, 4, 5, 6.

f Col. 1.13.

g Act. 2.33.
h Luk. 24. 5. with Rom. 1. 4. Acts 2. 24. Rev. 1. 18. & John 10 18.

grave by his God-head; loosing the bands of death, when he was fastest bound by them. His *Reviving* in order of nature must go before his *Rising*: and he rose alive, not dead; Consequently his *Reviving*, the first degree of his *Exaltation*, began in the grave, wherein was the last and lowest degree of his *Humiliation*. 2. *In his Resurrection*, from the dead out of the grave the *i* third day. He both revived and rose again, *k* As a second *Adam*, and Head of his Church for our *l Justification*, *m* Spiritual raising of our souls out of sin, and *n* Corporal raising of our bodies out of the grave at the last day; declaring hereby, his infinite *o* God-head: His *p* Lordship over quick and dead; His *q* full satisfaction of Gods justice for us, and his absolute *r* victory over sinne, death, and the devil. 3. *In his ſ Ascension up into heaven*, fourty days after his Resurrection as our *Head* and *Fore-runner*. Thereby to *t lead Captivity Captive* most triumphantly; *To receive*, and *give gifts for men*. To raise our hearts, and *u Affections* spiritually to ascend after him: *To prepare a place for us, that where he is we might be also*. 4. *In his Session*, or *y sitting down at Gods right hand*, as God-man, our Mediatour, in highest Majesty and Glory farre above all Angels. Having compleat dominion, not only over his Church, but *z over all things* in the whole world for the good of his Church; *a* Pouring his Spirit upon his people, & continually

i 1 Cor. 15. 4, &c.
k 1 Cor. 15. 21, 22 Eph. 1. 20, 21, 22. 23.
l Rom. 4. 25.
m Col. 2. 12, & 3. 1.
n 1 Cor. 15. 20.
o Rom. 1. 4
p Rom. 14. 9
q Rom. 8. 34.
r Heb. 2. 14
ſ Act. 1. 2, 3. Heb. 2. 20.
t Eph. 4. 8. 9, 10.
u Col. 3. 1, 2.
x John 14. 2, 3.
y Heb. 8. 1. Phil. 2. 9.
z Eph. 1. 21, 22.
a Eph. 4. 10, 11, 12.

tinually *b* making intercession for them. 5. Finally, *In his coming again at the last day, to c judge the whole world in righteousnesse.* In his Humiliation at his first coming, he was judged and condemned by sinners unjustly: In his Exaltation at his second coming, he shall judge both men and Angels justly. And he shall come in *d His own and his Fathers glory, e descending from heaven with a shout, and the voice of the Arch-Angel, and the Trumpet of God,* attended most gloriously, with the triumphant train of innumerable Saints and Angels, *f to render to every one according to his works.* Thus we are to know that Christ discharged his office of Mediatourship, as Prophet, Priest, and King, both in his state of *Humiliation* and *Exaltation.*

V. That this Mediatour Jesus Christ is an absolutely All-sufficient Mediatour. There can be nothing required for sinners salvation, which is not compleatly to be had in Christ. Is it Redemption? He hath *g obtained eternal Redemption* for his Elect.------And *h by one offering he hath perfected for ever them that are sanctified.* Is it reconciliation to God? *i When we were enemies we were reconciled to God by the death of his Son.* Is it Justification? He *k is made unto us righteousness*: He is *l The LORD our Righteousnesse.* *m* He who *knew no sin became sin for us, that we might become the Righteousnesse of God in him*; for he is *n the Righteousnesse of God*, viz. which God hath de-

b Rom. 8. 34. Heb. 7. 25. 1 Joh. 2. 1. 24.
c Acts 17. 31.
d Luk. 9. 26. Mat. 25. 31.
e 1 Thes. 4. 16.
f Rom. 2. 6. Rev. 22. 12.
g Heb. 9. 12.
h Heb. 10. 14.
i Rom. 5. 10.
k 1 Cor. 1. 30.
l Jer. 23. 6.
m 2 Cor. 5. 21.
n Mat. 6. 33.

deviſed and will accept So that Chriſt hath more righteouſneſſe than we have unrighteouſneſſe: more pardons than we have debts: more juſtification than we have condemnation. Is it Holineſſe? He is *o full of grace and truth*, that *out of his fulneſſe we might receive, and grace for grace.* Is it any thing? He hath *p all fulneſſe in himſelf, that we may be compleat in him.* And he is *q able to ſave to the utmoſt all that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

o John 1. 14, 16.

p Col. 1. 19. & 2. 9. 10.

q Heb. 7. 25

VI. That though Jeſus Chriſt be ſuch an All-ſufficient Mediatour and Saviour, yet he will ſave none at all, but them onely to whom he is actually applied. *r He that hath the Son hath life, but he that hath not the Son hath not life.* He juſtifies ſinners: but onely thoſe ſinners that *ſ beleeve* in him. He *t gives ſoul-reſt to wearied ſouls*: but onely to thoſe wearied and heavy-laden ſouls *that come unto him.* He *u gives Priviledge to become the ſons of God*: But this Priviledge he onely gives *to them that receive him, &c.* Our union to Chriſt is the foundation of all our Communion with Chriſt. No Union, no Communion.

r 1 Joh. 5. 12.

ſ Rom. 3. 23, to 27.

t Mat. 11, 28.

u Joh. 1. 12.

VII. Finally, we are to know touching Chriſt that he is the ſubſtance of all the Sacraments both of Old and New Teſtament. The Centre of the Covenant of grace, and of all the Promiſes. And the very marrow of all the Scriptures. They that know not

x 2 Cor. 1. 20.

Christ aright, know nothing of the Holy Scriptures to purpose: for they principally *y testifie of him.* They are as the Starres that lead to Christ: They are as the Sun-beams that discover this Sunne of Righteousnesse: They are the secret swadling-clothes of the childe Jesus.

y John. 5. 39. Act. 10. 43.

These things we should know touching Christ, before we come to the Lords Supper.

4. Knowledge of the New Covenant.

Knowledge of the New Covenant is the fourth point of knowledge, requisite to a worthy Communicant before receiving of the Lords Supper. In the Institution of the Lords Supper, it is said of the Cup, z *This is my blood of the New Testament.* That is, this Wine in the Cup is a Signe and Seal of my blood by which the New Testament is ratified. So that by the Lords Supper the New Testament or New Covenant is confirmed to us; and in receiving the Lords Supper, we renew Covenant with God. This we cannot do judiciously, unles we competently understand the nature of the *New Covenant.*

z Mat. 26. 28.

Now for the opening of the *New Covenant* in some measure: Consider these following Propositions, which may afford some true taste of the nature of the *New Covenant.*

1. The *New Covenant* is not the same Covenant which God a made with *Adam* in Innocency

a Gen. 2. 16, 17.

cency: but far different from it, and that in divers particulars. For,

1. The Covenant with *Adam*, was a Covenant of amity or friendship made by God with him, as by a Creator with his creature: But the new Covenant is a Covenant of *b* reconciliation made by God as a Redeemer with the sinner.

b 2 Cor. 5. 19, 20.

2. The Covenant with *Adam* was upon *c* tearms of personal, perfect, and perpetual *Obedience* to the Moral Law written in his heart, the curse and death being threatned to the least transgression thereof: But the *New Covenant* is upon tearms of *d Faith* and new obedience, as the fruit thereof, and testification of our thankfulness. *The e Spirit of Grace*, being promised to work that faith and obedience whereunto eternal life is promised, *&c.*

c Gen. 2. 17, 17. Gal. 3. 10.

d Rom. 5. 26, & 4. 5. & 3. 33.

e Zech. 12. 10.

3. The Covenant with *Adam*, was with a person, *f* perfectly able to fulfil the Covenant in his own person alone: The *New Covenant* is with persons, *g* unable of themselves to do any thing acceptably before God without divine Grace assisting, and therefore performing Covenant onely in Jesus Christ their Surety.

f Eccle. 7. 29.

g Rom. 5. 6. 2 Cor. 3. 5.

4. The Covenant with *Adam* was without a Mediator; *Adam* in his innocency needing no Mediator of Redemption or Reconciliation: But the *New Covenant* is with a *h Mediator* Jesus Christ, most necessary unto

h He. 8. 6.

unto sinners for their salvation.

II. The New Covenant is the same in substance and essential constitution; but far different in circumstance and manner of administration from the Old Covenant. By (*Old Covenant*) I understand *i The Covenant of promise*; That is to say, all the Covenants and Promises touching Christ, from the first promise of *k The seed of the woman* immediately after the fall, till Christs incarnation, which were made first to *Adam*, and renewed after to *l Abram*, *m Moses*, *n David*, and *o Israel*. These are called *The Covenants of promise*, because they were made in Christ as then only *promised*, not actually *performed*; and *Covenants*, not *Covenant*; because though but one Covenant, yet severall times renewed, & that with considerable enlargements from time to time.

Now this New Covenant is the same for *substance* with that Old Covenant, called *p The Covenant of promise*. For, 1. They are both of them the Covenant of Grace, not of Nature. 2. They are both of them the Covenant of Reconciliation with corrupted mankind, not of amity and friendship with incorrupted mankind. 3. Jesus Christ was the Mediatour of them both: though with some difference. *Typically* he was Mediatour of the Old Testament or Covenant, but *Truly* of the New. 4. The termes or conditions of them both were the same, *viz.* faith

in

i Eph. 2. 12.

k Gen. 3. 15.

l Gen. 17. 1 2, &c.

m Ex. 34. 27. 28. Deut. 5. 2, 3, 4, 5, 6, &c. and 29. 1.

n 2 Sam. 23. 5. with Psal. 89. 3, to 38.

o Ezek. 11. 16, to 21. and 36. 24. to the end.

p Eph. 2. 1, 2

in Jesus Christ the Mediatour, not works. 5. The benefits and spirituall advantages of both were the same in the blood of Christ. *viz.* Pardon of sinne; Sanctification of our natures; Enjoyment of gracious interest in, and Communion with God; & Eternal happinesse at last with Christ in heaven, as the tenour of them clearly evidenceth. Herein the Old and New Covenant do notably agree.

But they differ only in some *Circumstances*, and the *manner of Administration*. For; 1. The Old Covenant was dark and obscure. All the spiritual mysteries therein being clouded in types and shadowes: A typicall *Priesthood*, typical *Sacrifices*, typical *Altar* and *Tabernacle*, typical *blood*, typical *Mediatour*, typical *Sacraments*, typical *Canaan*, all typical. Hence in the promulgation of this Old Covenant in *Sinai*, the Jews *q came unto blacknesse and darknesse*. But the new Covenant is *r* bright and clear, being administred without all types and shadowes, (Christ the body being comn already) in open spiritual glory. The Mosaical *ſ veile is done away in Christ*, — *And we all with open face beholding as in a glasse the glory of the Lord*. 2. The Old Covenant was carnal and earthly in the administration of it: They *t came to the Mount, that might be touched, and to the ſound of a Trumpet, and the voice of words*: And it brought them to an *earthly Canaan*, and an *earthly*

q Heb. 12. 18.

r 2. Cor. 3. 7, to the end.

ſ 2 Cor 3. 14. 18.

t Heb. 12. 18, 19.

earthly Jerusalem. But the *New Covenant* is dispenced spiritually, bringing us to the spiritual *Canaan*, u *To Mount Sion, and unto the City of the living God, the heavenly* Jerusalem; That we may x *worship God*, the God of Spirits, *in Spirit and Truth* 3. The Old Covenant was more imperfect, according to the imperfect state of the Church in those times, (which the Apostle compares to y *A child in his non-age and minority.*) And so it was revealed more and more clearly by degrees, as the Church grew riper and riper till Christs coming. But the *New Covenant* is perfect and full, never more to be enlarged or encreased till the end of the world, it being revealed, in Christ fulfilled, and come in the flesh already. 4 The Old Covenant was terrible in the manner of its dispensation, making not only the z *People tremble, but* even *Moses himself exceedingly to fear and quake.* But the *New Covenant* is dispensed with all inviting amiableness, and alluring sweetness, every thing herein being sweet, pleasant, and delectable. nothing at all terrible. As appears in that admirable passage to the a *Hebrews.* And if it be said; *God the Judge of all* there mentioned is terrible. I answer, No; *God the Judge of all* is not terrible to them that come into Covenant with him; for he is a *Judge absolving* them, & only a *Judge condemning* His and all their enemies; and that is most comfortable. 5. That Old Covenant

u Heb. 12. 22.

x John. 4. 23, 24.

y Gal. 4. 1, 2, 3.

z Heb. 12. 19, 20, 21.

a Heb. 12. 22, to 25.

venant was limited and restrained to the people of the Jews onely, and to those that became Jewish Proselytes: Gentiles were all *b Strangers to the Covenant of Promise*, But the *New Covenant* is unlimited, universally extended both to *c* Jews and Gentiles of all sorts. Thus the Old and New Covenant especially differ.

b Eph. 1. 12.

c Eph. 2. 14, to 20.

III. The *New Covenant* gloriously assures them that embrace it, *d* That *God will write his law in their mindes and heart*; That *he will be to them a God, and they shall be to him a people*; That *they all shall know him from the least to the greatest*; And that *he will be merciful to their unrighteousness, and remember their sins and iniquities no more*. This is the chief tenor and substance of the New Covenant. Glorious Priviledges! Here consider and admire them, *viz.*

d Heb. 8. 10, 11, 12.

1. Gods Inscription of his Law, *e Not in Tables of stone*, as of old, but in the *fleshy* living *Tables of his peoples mindes and hearts*. That writing was without, this within. That was broken, this shall not be broken: Hereby they shall be kept from back-sliding.

e 2 Cor. 3. 3.

2. Gods new relation to his people, and theirs to him, covenanted and promised, *He will be to them a God*: not onely a Portion, a Protection, a Friend, a Redeemer, a Savior, a Comforter, a Father, an Husband, *&c.* but beyond all these, A God; and beyond God, there

there can be nothing. This is the excellenteſt bleſſing that can be promiſed; and the higheſt promiſe that can be made. If God will be *a God to his People*, conſequently he will be *All* to his people. *And they ſhall be to him a People*: not only their thoughts, words, and actions, his; nor only their minds, or wils, or affections, his; nor only their ſen'es, or members, or bodies, his, &c. But they, whole they, whatſoever they are, can do, or endure for him, muſt be wholly his. This is the greateſt duty, and the higheſt obligation that can be upon any people. But this is the comfort: God here undertakes for both ſides, for both Parties to the Covenant; for Himſelf, *that he will be theirs*; for his people, *that they ſhall be his*. So that there ſhall be no failing on either ſide.

3. Gods univerſal [illegible]more perfect illumination of his people, with the knowledge of himſelf. They ſhall not be ſo dull of underſtanding as the Jewes of old, nor divine knowledge be ſo reſtrained to one ſort of people; but more generally to all ſorts of people, and more compleatly in all degrees of knowledge. The *f Knowledge of the Lord ſhall fill the earth, as the waters cover the Sea.*

f Iſa. 11. 9.

4. Gods merciful and eternal *Act of oblivion*, paſt upon their ſins and iniquities. There ſhall not be, as of old under the Old Covenant, a *g yearly and daily remembrance of their ſins*, by their yearly and daily ſacrifices repeated,

g Heb. 10. 1, 2, 3.

ed which in effect was a re-iteration, or continuation of their arreignment, indictment and condemnation for their ſins: But an utter *blotting out of their iniquities*, by the blood of Chriſt once offered for ever; ſo that they ſhall never be remembred more to their condemnation.

IV. The New Covenant-Priviledges can actually be claimed by none but thoſe that are effectually made Partakers of the New Covenant-Grace. None can ſay, *That God is their God in Covenant*, and *he will remember their ſins no more*: till they can truly ſay, *The Lord hath written his law in their hearts, and made them know him*. For, carnal unregenerate men who ſeek not for a ſaving intereſt in Chriſt the *ſecond Adam*, according to the tenour of the New [illegible]enant, they do evidently content them[illegible] with their lapſed condition in the *firſt Adam*, and ſo remaine ſtill under the forfeit, penalty, and curſe of the firſt Covenant of Works, broken by *Adams* fall.

Theſe things are principally to be known touching the *New covenant* by worthy Communicants, that they may have a true notion or apprehenſion of that Covenant which is ſealed unto them by t[illegible]e *Lords Supper*.

5. Know-

5. Knowledge of the Lords Supper it self.

Finally, the fifth and last point of Knowledge, especially necessary to qualifie a person for worthy communicating, is, *The knowledge of the true nature of Sacraments, and particularly of the Lords Supper it self.* For, How can that be duly managed which is not truly understood. To this end we are to know:

1. That the Lord hath been wont to deal with his Church and people by way of Sacraments in all times and ages. As, 1. With *Adam* and his posterity in a sort. For it is supposed by the learned, that when *God cloathed Adam and Eve with skins*, he taught them also to sacrifice the bodys of those beasts, with whose skins they were cloathed, and this is the more probable, because the Scripture declaring *Abels* Religion, makes mention only of his *i Sacrificing the firstlings of his flock and the fat thereof.* These Sacrifices were types of Christ; yea pledges, tokens, and as it were Sacraments confirming the first promise, *k of the seed of the woman* Jesus Christ. 2. With *Abram*, when God stablished his Covenant with him and his seed, he annexed *l Circumcision* as a *Token* or *Sacrament of the Covenant.* 3. With *Israel*, when God by the hand of *Moses* brought them out of *Egypt*, destroying

b Gen. 3. 21.

i Gen. 4. 4.

k Gen. 3. 15.

l Gen. 17. 10, 11.

ing *Egypts* first-born that they might let *Israel* go, he appointed the Sacrament of the (m) *Passeover*, as a pledge of the preservation of all *Israels* first-born from Gods wrath. 4. When God brought them through the wilderneſſe in an extraordinary ſort, *Israel* alſo had (n) four extraordinary Sacraments, ſignifying to them ſpiritual Myſteries in Chriſt, *viz.* (1) *Baptizing in the cloud*, that both ſheltred them from the heat, and guided them in their way. (2) *Baptizing in the Sea*, which ſaved them when the Egyptians were drowned. (3) *Mannah*, that *ſpiritual meat*. (4) *Water out of the Rock*, that *ſpiritual drink*. Theſe four Sacraments were extraordinary, and continued but a while, *viz.* during *Israels* abode in the wilderneſſe: The other laſted till Chriſts coming in the fleſh. 5. With the people of God under the New Teſtament, the Lord dealeth alſo by way of Sacraments, (o) ordaining *Baptiſme* and *the Lords Supper*, as ſtanding Sacraments till the end of the world.

But why doth the Lord thus deal with his people by way of Sacraments in all ages? *Anſw.* This comes to paſſe, 1. From Gods familiar love and condeſcenſion to his people, delighting moſt plainly and eaſily to make known ſpirituals unto them. 2. From the abſtruſeneſſe and myſteriouſneſſe of Chriſt, and the things of Chriſt, which are ſublime, high, heavenly, worthy of the quick-

m Ex. 12. 1, to 14.

n 1 Cor. 10 1, 2, 3, 4.

o Mat. 28. 19. 20. 1 Cor. 11 23, 26.

(p) 1 Pet. 1. 12.

ct (p) inspection of Angels themselves, and therefore so far above humane apprehension in their heavenly nature, that God represents them in earthly resemblances. 3. From the dulnesse of our understandings, in conceiving aright of the great Mysteries of Christ, therefore God stoops to us, setting them forth in sensible and visible Elements. He descends to our *Carnalnesse*, that we may ascend to his *Spiritualnesse*. He helps out *outward sense*, that they may help our *inward graces*.

11. Sacraments are part, not of Gods naturall but of his instituted worship. Gods *Naturall worship* is that which is required in the first Commandment, and which the *light of Nature* dictates to be due unto him. *Instituted worship* is that which is contained in the second Commandment, which light of nature cannot particularly lead us unto, but onely some parts of the divine Institution. Now Sacraments are not of Gods *Natural*, but onely of his *Instituted* worship. No light of nature can intimate to us, that under the Old Testament God would be worshipped with *Circumcision* and the *Passeover*, and under the New Testament with *Baptisme* and the *Lords Supper* had not God by expresse and positive Institution appointed both. Whatsoever Sacraments are they are wholly by Institution. We have no other particular ground, or foundation for them at all. Therefore in the

Ad-

administration of the Lords Supper, and of every Sacrament, both Ministers and People respectively must cleave close to the Institution. The neerer we come up thereto, the more acceptable we are to the Lord. As (q) *Paul* both in planting Sacraments at first; and reforming Sacrament-abuses afterwards, precisely followed the Lords Institution.

III. All the Sacraments that ever were instituted since *Adam's* fall to this day, were Tokens, Pledges, or Seals of the Covenant of grace. As (r) Circumcision was a Token of this Covenant: *a Seal of the righteousnesse of faith, &c.* For since the fall, God never set on foot any other Covenant, but the Covenant of Grace. The Old and New Covenant are both the Covenant of Grace. When therefore we come to the Lords Supper, we come to renew Covenant with God, and to have his gratious New Testament sealed to us.

IV. Every Sacrament both ordinary and extraordinary, of Old or New Testament, represents principally Jesus Christ, and him as crucified. *Adam's* sacrifices, types of Christ the true sacrifice. (l) *Circumcision*, a pledge of our *heart-Circumcision* through Christs blood. The (t) *Passeover*, a token and type of *Christ our Passeover sacrificed for us.* The (u) extraordinary Sacraments, Signes of Christ and his sufferings. By (x) *Baptisme* we are said to be

q 1 Cor. 11 23, &c.

r Gen. 17. 11. Rom. 4 11.

l Col. 2. 11. 12.

t 1 Cor. 5. 7.

u 1 Cor. 10 1, 2, 3.

x Rom. 6. 3, 4, 5.

baptized into Christ, and *into his death*. And by the (y) *Lords Supper, we, so oft as we eat and drink it, are said to shew forth the Lords death until he come.* So that Christ and his death, Christ as crucified, is the golden thread that runs along through every Sacrament, and is the substance and mystery of all Sacraments. When therefore we come to the Lords Supper, we come to partake a Seal and solemn Memorial of Christ crucified, and of all the benefits of his death.

y 1 Cor. 11. 26.

V. Sacraments are of severall sorts, *viz.*

1. **Sacraments of the Old Testament**, signifying Christ crucified to come afterwards; and these were either ordinary or extraordinary. *Ordinary Sacraments* of the Old Testament were chiefly two; (1) Circumcision, the initiating Sacrament, denoting the (z) cutting off of the corruption of the heart by Christ and his grace. (2) The Passeover, the consummating Sacrament, signifying spiritual nourishment by Christ, and preservation from Gods wrath through him. *Extraordinary Sacraments* of the Old Testament were (a) four. (1) *The Cloud.* (2.) *The Sea.* (3) *Mannah* from Heaven. (4) *Water* out of the Rock. All these were Sacraments of the Old Testament. 2. **Sacraments of the New Testament**, signifying Christ crucified already come in the flesh, are two, *viz.* (1) *Baptisme*; or (b) *washing with water in the Name of Father, Son, and Holy Ghost*; where-

z Col. 2. 11 12.

a 1 Cor. 10. 1, 2, 3, 4.

b Mat. 28. 19. with Joh. 1. 33.

whereby we are solemnly admitted into Christs mystical body visible, signifying and sealing the souls spiritual washing from the guilt and filth of sin by the blood and Spirit of Christ. (2) *The Lords Supper*, or (c) *eating bread, and drinking Wine in remembrance of Christs body broken, and blood shed*, according to the Institution; whereby our spirituall nourishment and growth in Christs mystical body is sealed. *Baptisme* answers to Circumcision, the Cloud, and Sea; *The Lords Supper* to the Paschal Supper, Mannah, and Water out of the Rock. The Sacraments of the New Testament are for number, more few; for observation, more easie; for signification, more excellent.

c Mat. 26. 26, 27, 28.

VI. In all Sacraments are two parts, and a Sacramental union betwixt them. 1. **The Two Parts**, are (1) *The outward signe*, or signes signifying, as water and washing with it, in Baptism; Bread and Wine with the actions belonging thereto, in the Lords Supper. (2) *The inward mysteries*, signified by those signes, as the washing away of our sins by the blood and Spirit of Christ in Baptisme, and the nourishing of our souls by the benefits of Christs death in the Lords Supper. 2. *There is a Sacramental union betwixt the Signes, and things signified*, founded in Christs Institution. Whence the signe is sometimes said to be the thing signified; As, (d) *This is my body: This is my blood; This is the New Testament*

d Mat. 26. 26, 28. 1 Cor. 11. 25.

stament in my bloud; And the thing signified is called the signe, As (e) *Christ our Passeover is sacrificed*. This Sacramental union consists in a Sacramental relation, which the signes have to the things, in *signifying*, *sealing*, and *exhibiting* them. Hence flows another *union betwixt the worthy Communicant and the Sacrament*; So that he who truly partakes the signe according to Christs Institution, partakes also the thing signified. This is to be well observed as a special ground of comfort in communicating.

e 1 Cor. 5. 7.

VIII. Finally, The particular nature of the Lords Supper may be notably discerned in the causes of it, *viz.*, *Efficient*, *Material*, *Formal*, and *Final*.

I. *The Efficient cause*, or Author of it, is (f) *The Lord Iesus in the same night in which he was betrayed* (g) *All power was given to him* as Mediatour, therefore to institute what Ordinances he pleased for his Church. He first gave Being to the Lords Supper, and he also can give a Blessing and vertue to it, in the right use. In that *night* he instituted it, 1. To shew the abrogation of the Paschal-Supper, and the succession of the *Lords Supper* in the room thereof. 2. To imprint more notably a living and lasting character of his death and sufferings upon this Supper. 3. To testifie his singular care and love to his Church, in that when he knew he was now ready to be betrayed and crucified, he would leave

f 1 Cor. 11 23.
g Mat. 28. 18.

thi

this *Legacy* and *Love-Token of his Supper* to his Church. Now if Christ be the Author of the Lords Supper, we should highly esteem it, Christianly partake it, and walk accordingly; knowing that all abuse of the Lords Supper reflects and terminates upon the Lord Christ.

2. *The Material cause*, or matter of it, is *Outward* and *Inward*. 1. *Outward*, is, (1.) Partly the Elements, *viz.* (h) *Bread and Wine*, Complete Provision against hunger and thirst: Christ gives his Church full nourishment. *Bread* is expressed; *Wine* is figuratively implyed in the Cup, because immediately after Christ said, (i) *Henceforth I will not drink of the fruit of the Vine, &c.* (2) Partly the Sacramental actions, which are either on the Ministers part, as (k) *Taking*, *Blessing*, and *Giving Thanks*, *Breaking*, and *Giving* to the Communicants; Or on the Communicants part, as *Receiving*, *Eating*, and *Drinking*. 2. The *Inward matter*, are the Mysteries signified by the outward: As by the Elements of *Bread* and *Wine*; Christs (l) *Body* and *blood* Christ crucified, our spiritual nourishment. By the actions, Christs separation and Consecration to his Mediatory office, Christs brokennesse and sufferings for his Elect, Christs free Tender, and bestowing himself for spiritual nourishment upon the true Believer; And the believers Accepting and applying of Christ thus tendred particularly.

h Mat. 26. 26, 27.

i Mat. 26. 29.

k 1 Cor. 11 23, 24, 25, Mat. 26. 26, 27.

l Mat. 26. 26, 28.

3. *The Formal cause*, or *Forme* of the Lords Supper (understand not the outward, but the inward Forme) is that *Sacramental union* that is betwixt the outward and inward matter, betwixt the signes and things signified *viz.* such a Sacramental relation betwixt them, in *signifying*, *sealing*, and *exhibiting*, and this by vertue of Christs institution, that he who duly receives the signes, receives the things signified, as was said before. As the law of the land makes such a relation betwixt a twig and a turfe, and the lands whence they are taken, that he who in due form of law takes livery and seizin of them, is also as fully seized and possessed of the whole Lands or Mannour.

4. *The Final cause*, or *End* of the Lords Supper is manifold, *viz.* 1. The (m) solemn *Remembrance* of Christ crucified, and *shewing forth of Christs death* to the worlds end. 2. The (n) spiritual nourishment of our inward man, of our faith and all our graces for strength and growth. 3. The (o) Confirmation and individual Application of the *New Testament*, and all the Promises, Comforts, Benefits, and Priviledges thereof to us. 4. The Sealing up unto our hearts the (p) pardon of our sins in Christs blood. 5. The Ratification and Augmentation of our (q) Communion with Christ crucified, in all the benefits of his death. 6. Finally, the publike Testification of our true love to, and (r) *Communion with* the

(m) 1 Cor. 11. 24, 25, 26.

(n) 1 Cor. 11. 20, 24, 25.

(o) Mat. 26. 28. 1 Cor. 11. 25.

(p) Mat. 26. 28.

(q) Cor. 10. 16.

(r) 1 Cor. 10. 17.

the Saints, as Christs members, and fellow-members with us in him. For these ends especially was the Lords Supper instituted by Christ, and ought to be celebrated by us.

Hitherto of those **Points of knowledge**, *principally necessary to qualifie a man for worthy communicating, whereupon we are to examine our selves. Next, of the* **Properties of true sanctified knowledge**, *and of our self-Examination therein.*

II. **The Properties of true sanctified knowledge** are the second way, whereby we may examine and try our Knowledge. In the *particular points of Knowledge* forementioned, an Hypocrite may possibly go as far as a true Believer: but in these following *Properties of sanctified Knowledge*, the true Believer goes beyond an Hypocrite.

What are the Properties of sound sanctified Knowledge? *Answ.* Sanctified Knowledge is, 1. *Experimental.* 2. *Heart-humbling.* 3. *Communicative, for others edification.* 4. *Growing.* 5, *Affectionate.* 6. *Spiritualized.* 7. *Pure.* 8. *Obedientiall.*

1. *An Experimental Knowledge*, whereby a Christian hath a particular taste, savour, and relish of the divine things which he knows. (s) *And this I pray, that your love may abound yet more and more, in Knowledge, and in all judgement.* The Greek word rendred *judgement*, properly signifies *sense.* Not a corporal,

s Ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. Phil. 1. 9.

tHeb.5.14. tal, but a spiritual sense, whereby we (t) have a spiritual and experimental sensibleness, feeling, and taste of the things of God in our own spirits. This *sense* differs from *Knowledge*, thinks * *Zanchy*, as the Knowledge of the sense differs from that of the understanding. This is of generals and universals learned out of Scripture: that of particulars, learned by experience. Or as a Physicians theoretick skill out of his Books, from his experimental skill upon his Patients. Or as a Schollers knowledge of fare countreys, obtained by Maps and Books, differs from a Travellers knowledge of them, who hath seen them with his own eyes. Such is the sound knowledge of Christians; it hath a sweet experimentall sense, relish, taste with it. (u) *O taste and see that the Lord is good.* And in the New Testament, (x) *If so be that ye have tasted that the Lord is gracious.* —— (y) *By reason of use have their senses exercised to discern both good and evill.* A childe of God knows God, Christ, the New Covenant, Sacrament, Pardon of sin, &c. not remotely, speculatively, or generally, according to Scripture Revelation: but most nearly, experimentally, and particularly, according to his own spirituall sense and feeling. He knows the wofulnesse of a sinfull state, the happinesse of a sanctified condition, the Paradise of Communion with God, the Agonies of a troubled conscience, what a *Father of mercies* God is,

* Zanch. Com. in loc.

uPsal.34,8

x 1 Pet, 2. 3.

y Heb.5. 14.

what

what a sweet All-sufficient Saviour Jesus Christ is, what a reviving Comforter the Holy Ghost is, how sweet Gods pardons are, how sure his Covenant, how precious his promises, &c. And all this he knowes by his own personal and particular proof of these mysteries; whereupon his knowledge is more distinct, clear, affectionate, comfortable, and infallible. Whereas unsound knowledge is but speculative, remote, general, confused consisting in certain empty, comfortlesse, swimming notions, arising from natural or artificial abilities, not from spiritual experience.

2. *An Heart-humbling, and soul-abasing Knowledge.* It makes a Christian vile and despicable in his own eyes. The more he knows of God and divine Mysteries, the more humble, self-empty, self-denying, and self-abhorring he becomes. As in *Iob*; (z) *I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor my self, and repent in dust and ashes.* As with *Paul*, who never came to have meaner thoughts of himself, then after his greatest acquaintance with God, abundance of Revelations, and his Rapture into the third Heavens; (a) *I know that in me, that is, in my flesh dwelleth no good thing* —— *O wretched man that I am!* —— (b) *I live, yet not I, but Christ in me.* —— (c) *But what things were gain to me, those I counted losse for Christ, yea doubtlesse and*

z Job 42. 5, 6.

a Rom. 7. 18, 24.

b Gal. 2. 20.

c Phil. 3. 7. 8.

and I count all things but losse for the excellency of the knowledge of Christ Iesus our Lord: for whom I have suffered the losse of all things; and do count them but dung, that I may win Christ. ——He counts himself, (d) *The least of the Apostles, and not worthy to be called an Apostle.*——(e) *Lesse then the least of all Saints.* And if this be not yet low enough, he calls himself, (f) *The chief of sinners.* O blessed *Paul*, how hath thy true knowledge in spirituals abased thee: whereas thy Pharisaical knowledge, which was far inferiour, did exalt thee! And no wonder sanctified knowledge humbles the soul; for, thus the more a man knows, the more he discerns Gods transcendent excellencies and perfections, Christs unsearchable wisdome, the * Scriptures incomparable exactness, and his own ignorance, unworthinesse, sinfulness, nothingnesse: As the light of the Moon borrowed from the Sun, serves to render her own spots far more remarkable. And all this tends to dis-robe a Christian of self-conceit.

Whereas carnal unsanctified knowledge swels a man with pride, self-conceit, self-admiration, contempt of others, &c. (g) *Knowledge puff-eth up.* The Greek word is a metaphor, from *bellows* or *bladders*, *puffed up with wind*; intimating what a windie swelling Tympany of pride and vain-glory, ariseth from un-sanctified knowledge; yea such know-

(d) 1 Cor. 15. 9.

(e) Eph. 3. 8.

(f) 1 Tim. 1. 13. 15

* *Non solùm in aliis innumerabilibus rebus multa me latent: sed etiam in ipsis sanctis Scripturis multò plura nescio, quàm scio.* Aug.

(g) 1 Cor. 8. 1 *φυσιοῖ*

knowledge is indeed no knowledge, in Gods account. (h) *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* h 1 Cor. 8. 2.

3. *A Communicative knowledge in order to others edification.* A ſanctified knowledge is not like a candle under a buſhel, or ſhut up in a dark-Lanthorn, that enlightens nothing but the Lanthorn it ſelf: but as a Candle on a Candleſtick, that gives light to all in the room. A man that hath it loves to diſperſe it, for the ſpirituall good of wife, children, friends, ſervants, all aſſociates, as there is occaſion, by way of counſel, reproof, exhortation, comfort, &c. (i) *The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh doth not ſo.* [*Diſperſe*;] the Hebrew word is a Metaphor from ſcattering abroad with a Fan, or from Seedſmen's, ſcattering abroad of their ſeed in the furrows of the field. The godly wiſe are ſuch Seedſmen, they ſowe and ſcatter their good counſel to others; would have all acquainted with Gods wayes of ſalvation, with themſelves. Thus *David* promiſes when God ſhall give him experimental knowledge of his ſalvation, and *uphold him with his free Spirit*; (k) *Then will I teach tranſgreſſors thy wayes, and ſinners ſhall be converted unto thee.* i Pro. 15. 7. זרה a זרה ventilavit, diſperſit. k Pſal. 51. 12, 13.

But the fooliſh, the ungodly and carnal ones impriſon their knowledge within their own breſts, lock up this Jewell. Or if they com-

communicate their knowledge; it is, to corrupt and seduce others; or to withstand and divert edifying counsel; or vain-gloriously to procure to themselves popular applause and admiration, or hypocritically to advance some unworthy ends, rather then the spiritual benefit of Christs body and members.

4. A (l) *growing and prospering knowledge.* The more true gracious knowledge a man hath, the more he discovers his own ignorance, and discerns the excellency of spiritual mysteries to be known, and this provokes him to presse on in knowledge to perfection. A small taste is so sweet; he longs for a full draught. *David* knew much, and yet prays; (m) *Open thou mine eyes, that I may behold wonderous things out of thy law;——Teach me, O LORD, the way of thy Statutes;——Give me understanding, and I shall keep thy law;* yea the godly, (n) *cry after knowledge, and lift up their voice for understanding, seek her as silver, and search for her as for hid treasures.* They would (o) *abound yet more and more in knowledge, and in all judgement*, or *sense: that they may approve things that are excellent.*

But carnal ones are not for the increase of this knowledge, yea they content themselves in darkness, are willingly ignorant of spiritual mysteries; (p) *They say unto God, Depart from us: for we desire not the knowledge of thy wayes.*

l Phil. 1. 9. Col. 1. 10. 2 Pet. 3. 18

m Psal. 119. 18. Vers. 33. Vers. 34.

n Pro. 2. 2, 3, 4.

o Phil. 1. 9. 10

p Job 21. 14.

5. *An*

5. *An affectionate, or heart-affecting Knowledge.* Sound sanctified knowledge breeds and kindles in the heart wonderful love, desire, joy, delight, and dear affections towards God, Christ, Covenant, Promises, Communion with God, and other spirituals known. (q) *Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love.* This the Apostle intimates in his prayer for the *Philippians*: (r) *And this I pray, that your love may abound yet more and more in all knowledge and sense.* The more knowledge we have of spirituals, the more we love them; because the more we know them, the more we know their excellency and amiableness. But the more we know temporals, the more we contemn them, because the more we know them, the more we know their emptiness and despicableness. Who can know Christ aright in his person, offices, excellencies, sufferings, love, pardons, power, truth, comforts, graces, priviledges &c. which indeed passe knowledge, and not to be enamoured with him? When the Church had described Christ to the daughters of *Jerusalem*, who were afore ignorant of his excellencies; how are their affections stirred after him! and they enquire, (s) *Whether is thy beloved gone? O thou faireſt among women, whither is thy beloved turned aside? that we may*

q 1 Joh. 4. 7, 8.

r Phil. 1. 9.

s Cant. 6. 1.

may seek him with thee. After *Paul* came once truly to know Christ, he (t) *counts all things loss and dung for the excellency of the knowledge of Jesus Christ his Lord.* And he (n) *determined to know nothing* among his Corinthians, *but Jesus Christ and him crucified.* Looking breeds liking. Knowledge is the inlet to love. We so far love as we know: what we know not, we love not. This holds especially true in spirituals, knowledge of them sweetly scrues and raps up the heart unto them, yea transports it with surpassing delight and contentment in them. Doth thy knowledge thus affect thine heart?

t Phil. 3. 8

n 1 Cor. 2. 2

6. *A spiritualized knowledge.* True sanctified knowledge is a spark of heavenly, not of earthly light. It's elevated above the pitch of nature, flesh and blood; and is of a divine spiritual temper. Looks upon all things both in this, and the world to come, especially spirituals, not carnally, but spiritually. Doth not judge and value persons or things, according to outward carnal respects, as beauty, wealth, honour, wit, learning, courtesy, &c. which commend not to God, but according to inward, spiritual respects of grace, holiness, &c. yea knows not Christ in carnal respects; (x) *Henceforth know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Not, as wicked *Servetus* denied Christ to have true flesh: But, we know not Christ

x 2 Cor. 5. 16.

Christ according to outward carnall respects and relations, as they did who conversed with him when once on earth; but according to his spiritual and heavenly state now in Heaven. This knowledge (y) *spiritually discerns spirituals*: and spiritualizeth carnals. Yea it dives and pierceth into the kernel, pith, marrow, mystery of the things of God. (z) *To you it's given to know the mysteries of the Kingdom.*——(a) *We speak the wisdom of God in a mystery.* There's a secret mystery in Christ, Covenant, Justification, Adoption, Godliness, &c. which no eye but a piersing spiritual eye can discern.

y 1 Cor. 2. 14.

z Mat. 13. 11.

a 1 Cor. 2. 7.

Contrariwise unsound knowledge is carnal, earthly, natural, &c. as the person knowing is: and it apprehends all things, even those that are most spiritual, carnally; yea, and it looks upon the counsels and wayes of God as (b) *fooliſhneſs*, riddles, paradoxes. *The Gospel is* sealed up and *hid from them that are lost.*

b 2 Cor. 2. 14. and 2 Cor. 4. 3.

7. *A pure knowledge.* Sound sanctified knowledge, is a sin-purging knowledge. It will not suffer a man habitually to wallow in the puddle of any known sin: but puts a man upon denying, mortifying, and abhorring of all filthiness. (c) *The wisdom that is from above is first pure, then peaceable, &c.* And the Apostle *Iohn* is very positive; (d) *Whosoever sinneth, viz.* habitually, and as carnal men sin) *hath not seen him, neither known him.*

c Jam. 3. 17

d 1 Joh. 3. 6

And no wonder; for true knowledge discovers the odious sinfulness of sin, the severe justice of God against it, the manifold mischief of it, &c. and so sets the soul against it.

But men of meer carnal knowledge continue in their sin notwithstanding that knowledge. (a) *Who knowing the judgement of God, (that they who commit such things are worthy of death) not only do the same, but have pleasure in them that do them.*

a Rom. 1. 32.

8. Finally, *A true sanctified Knowledge is obediential, practical, and fruitful in all good works.* Iames saith, (b) *The wisdom that is from above,——is full of mercy and good works.* Iohn makes obedience a sure character of true knowledge indeed. (c) *Hereby we do know that we know him, if we keep his Commandements. He that saith I know him, and keepth not his Commandements, is a liar, and the truth is not in him.* ——Again, (d) *We are of God, he that knoweth God, heareth us: he that is not of God, heareth not us.* Christ saith, (e) *The sheep follow the good Shepherd, for they know his voice.* And he intimates elsewhere, that it's onely the practicall knowledge that renders happy. (f) *If ye know these things, happy are ye if ye do them.* And *David* commends to us the excellency of his knowledge, by the uprightnesse of his obedience; (g) *Thou through thy Commandements hast made me wiser then mine enemies: for they are ever with me. I have more*

b Jam. 3. 17.

c 1 Joh. 2. 3, 4.

d 1 Joh. 4. 6

e Joh. 10. 4

f Joh. 13. 17.

g Psal. 119. 98. 99, 100

understanding then all my teachers: for thy testimonies are my meditation. I understand more then the Ancients: because I keep thy Precepts. The doing Christian, is the knowing Christian. He knows best, that obeys best. He that obeyes not, knowes nothing as he ought to know, though he seem to know never so much. Yea, (*b*) *He is a liar that saith he knows God, and yet is not obedient to him.*

b 1 Joh. 2. 3, 4.

True knowledge cannot chuse but make obedient. For, 1. Knowledge of God and his wayes, fills with love to them. And (*i*) love sweetly compells to obedience. 2. True knowledge discovers the excellency of the spiritual path wherein we are to walk, and that moves to obedience. 3. True knowledge considers the excellency of Gods commands, being (*k*) *holy, just, and good,* and this makes us delight in them. 4. True knowledge discerns, that (*l*) *in keeping Gods statutes, there shall be great reward*: and this quickens to the observance of them. Consider now, is thy knowledge resolved into obedience? that's right knowledge indeed. A disobedient non-practising knowledge, is no knowledge at all.

i Joh. 14. 14. 2 Cor. 5, 14 1 Joh. 5. 2.

k Rom. 7. 12. Psal. 19. 7, &c. Ps. 119. throughout.

l Ps. 19. 11.

Hitherto of the tryal of knowledge, 1. *By the particular Points of it.* 2. *By the Properties of it.* Such knowledge comfortably fits for worthy communicating.

II. FAITH. This the next grace fitting for wor-

worthy communicating, whereof every Communicant is to examine himself. Touching faith, Consider, 1. *What faith this is.* 2. *How necessary this faith is to worthy communicating.* 3. *How this faith may be tryed and examined.*

1. **What faith this is, about which we are to examine our selves before communicating?** *Answ.* This may be resolved, *Negatively* and *Affirmatively.*

Negatively, 1. It is not a meer *Historicall faith,* whereby a man barely assents to the truth of Scripture-History, that every thing in Scripture is true. Such a faith (*m*) *Agrippa* had: the (*n*) Devils have. 2. It is not a *Faith of Miracles,* or Miracle-working faith, whereby a man believes without doubting the particular concurrence of God with him, to bring to passe some extraordinary effect, beyond the ordinary power and activity of natural causes. *Judas* and other Reprobates may have such (*o*) faith, and yet be rejected of Christ at last, *as Workers of Iniquity.* 3. It is not *an imaginary faith,* whereby a man may imagine that Christ is his, his state good, &c. without any due Scripture-ground for it, himself mean-while continuing in his meer carnal state, bringing forth no fruits of faith. This *James* calls a (*p*) *dead faith, which cannot save a man.* And indeed this is plain down right *Presumption.* 4. Finally, it is not *a temporary faith,* which goes beyond all the rest, whereby

(*m*) Act. 26. 27.
(*n*) Jam. 2. 19
(*o*) Mat. 7. 22, 23.
(*p*) Jam. 2. 14 17, 20, 26.

whereby a formal Hypocrite (*q*) *Believes for a time.* For this faith at last vanisheth like a Comet, and he that hath it, *falls away when temptation, trouble, and persecution ariseth because of the Gospel.* Therefore unless a man have a faith beyond all these, he cannot be fit for worthy communicating.

Affirmatively, It is onely the true (*r*) *saving faith in Christ*, the true (*s*) *justifying faith*, that will sufficiently fit and prepare a man for the Lords Supper, which may be thus described, what it is;

True saving faith is a grace of the regenerating Spirit, whereby a man knowing and assenting to the truth of Gods Record touching Christ, accepts him upon his own termes for salvation.

In this description of faith consider, *the generall nature*, and *the special difference of it.*

The Generall Nature of it, wherein it agrees with all true saving grace, is expressed in these words; **True saving faith is a grace of the regenerating Spirit.** See this proved. Faith is Gods gift, (*t*) *By grace are ye saved through faith, and that not of your selves, it is the gift of God.* A grace of the Spirit; (*u*) *The fruit of the Spirit is love, ——— goodness, faith.* And also a grace of the Regenerating Spirit; ——— (*x*) *Them that believe on his Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So

q Luk. 8. 13. with Mat. 13. 20, 21. Mar. 16. 15

r Jam. 2. 14. Mar. 16. 16

s Rom. 5. 1

t Eph. 2. 8.

u Gal. 5. 22

x Joh. 1. 12, 13.

that believers are regenerate persons, and believing originally flowes from Regeneration, and (*y*) Regeneration is the work of the Spirit.

y Joh. 3.5.

The special difference, whereby Faith is distinguished from all other saving graces, is in these words; **whereby a man knowing and assenting to the truth of Gods record touching Christ, accepts him upon his own terms for salvation.** Herein are expressed the three gradual acts of faith, *viz. Knowledge*, *Assent*, and *Application*. 1. *Knowledge*, which is the first and fundamental act of faith. We must know Gods Record before we can assent to it, we must assent before we can apply. Faith is sometimes therefore expressed by knowledge, (*z*) *By his knowledge shall my righteous servant justifie many*; that is, by faith in Christ, whereby we know him: it is by faith that we are justified. (*a*) *This is life eternal, to know thee the only true God, and Iesus Christ whom thou hast sent.* 2. *Assent* to the truth of Gods Record touching Christ. This Act is the same with Historicall faith, (*b*) *He that believeth not God, hath made him a liar, because he believeth not the Record that God gave of his Son. And this is the Record, that God hath given to us eternal life, and this life is in his Son.* The whole Scripture is Gods book of Record touching Christ, that he will save sinners by him, that will believe in him. 3. *Application* of Christ, when

z Isa. 53. 11

a Joh. 17. 3

b 1 Joh. 5. 10, 11.

after

after knowledge and Aſſent a man accepts Chriſt upon his own terms for ſalvation. The applying Act, is accepting or receiving of Chriſt. To receive Chriſt is to believe: (c) *To as many as received him, gave he power to become the Sons of God, to them that believe on his name.* The manner of this applying and accepting Chriſt is upon his own termes, *viz.* Self-deniall, bearing the Croſſe, and following Chriſt, (d) *If any man will come after me, let him deny himſelf, and take up his Croſſe daily, and follow me.* The end of this accepting Chriſt, is for ſalvation by him. ——— (e) *That believe to the ſaving of the ſoul,* (f) *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved,*

c Joh. 1. 12

d Luke 9. 23.

e Heb. 10. 39.

f Acts 16. 31.

This now is that true ſaving faith, fitting them that have it for worthy receiving of the Lords Supper.

2. **How needful this true faith is to worthy communicating.** This ſaving faith is neceſſary before communicating, 1. *For due qualifying of our perſons and actions.* 2. *For diſcerning Chriſts body, and other Sacramental myſteries.* 3. *For applying Sacramental myſteries diſcerned.* 4. *For enabling duely to walk afterwards.* And doubtleſs no one grace is more abſolutely neceſſary in all theſe reſpects for the Lords Supper then this *Faith* is, which is as a *Queen among the graces.*

1. For due qualifying of our Perſons and Actions. g *Without faith it is impoſſible to pleaſe God*

g Heb. 11. 6

God. Without faith, we cannot please him in our persons, nor in our actions. Faith is the (*h*) soul and life of our souls and duties: the salt that seasons all our spiritual sacrifices.

h Gal. 2. 20

2. For discerning Christs body, and other Sacramental mysteries in the Lords Supper: [*i*] *Not to discern*, judge, distinguish, and apprehend aright of *Christs body*, dashes upon that fearful Rock, *of eating and drinking damnation to our selves.* And a Christians principall discerning faculty in this business is his *faith.* This faith is the *Eagles eye*, whereby a man pierces through the Clouds and shadows of the outward Elements, to those heavenly Mysteries in and beyond them, Christs body and blood. Faith is that *acute spiritual sense*, whereby a Communicant can taste and relish Christ crucified in the Lords Supper.

i 1 Cor. 11. 29.

Faith is tha *Spiritual Prospective*, by which the soul can behold Christ sweating drops of clotted blood in the Garden, suffering many cruel things in the High-Priests Palace, and dying a painful, shameful, and cursed death, betwixt two theeves upon *Mount Calvary.* And further, faith can read and discern many *strange Mysteries in Christ crucified*, of high concernment to Christians, both in the Lords Supper, and in his whole life, *viz.* The efficacy, sweetness, victories, triumphs, satisfactions, expiations, purchases, priviledges, *&c.* of his Crosse for our sakes. Our liberty, in his

im-

imprisonment: Our acquital in his accusation: Our peace in his perplexity: (*k*) Our healing in his stripes and wounds: Our honour, in his Reproach: Our Exaltation, in his Humiliation: Our Comfort, in his Crosse: Our blessing in his Curse: Our Mannah and Honey, in his Vinegar and Gall: Our strength in his weakness: Our purity, pardon, and peace, in his blood: Our justification, in his condemnation: Our life, in his death: and in his Crown of thorns, our Crown of glory. Faith can discover these mysteries, when all carnall reason, wit, and policy cannot discern them.

k Isa. 53. 5.

3. For applying sacramental mysteries discerned. As faith is the spiritual eye, whereby we discern Christ crucified, and the mysteries of his death in the Lords Supper: so faith is the spirituall hand, whereby we (*l*) take Christ tendered in the Elements: The spirituall mouth and stomack, whereby we eat and digest Christ received. *Take ye and eat, take ye and drink.* What must we *take, eat and drink* in this Ordinance? *Answ.* Not onely bread and wine: these, the least matters. But also Christs body and blood, and all the benefits thereof. So that we must here take, (*m*) A lively *memorial of Christs death*, (*n*) A rich banquet for our inward man; (*o*) A sealed pardon of our sins; (*p*) A blessed bond of our communion with Christ crucified; (*q*) A sensible ratification of the New Te-

l 1 Joh. 1. 12. with 1 Cor. 11. 24, 25.

m 1 Cor. 11, 26.
n 1 Cor. 11. 20.
o Mat. 26.
p 1 Cor. 10. 16.

Cor. 1. 25. Testament, with all its promises and privi ledges. These things we must *take, eat and drink* in the Lord's Supper; and wherewith shall they possibly be thus taken and applied, but by true *saving* Faith alone?

4. Finally, faith is necessary for enabling us duely to walk after communicating. This Sacrament affords (r) heavenly nourishment: Consequently after it we should walk as nourished, strengthened, comforted, enlivened, *&c.* Now it's faith especially that acts, moves, rules, doth all in a Christian from Christ assisting. Faith in Christ, being the very (s) *Life of a Christian.* Thus of the necessity of faith before communicating.

r 1 Cor. 11. 20.

s Gal. 2. 20 Rom. 1. 17.

3. **How this saving faith, thus necessary, may be tryed and examined before we come to the Lords Supper.** This is the last branch to be considered touching Faith. We may try and examine whether we have true saving faith or no, *Partly* by the former description of true saving faith. See if thou hast such a faith. *Partly* by these ensuing properties and qualities of faith.

1. True saving faith notably softens, supples, and melts the heart. It thawes and dissolves the most stony, hard, adamantine spirit into streams and floods of penitential sorrow. (t) *I will pour upon the house of* David, — *the spirit of grace and of supplications; and they shall look upon me whom they have pierced,*

t Zech. 12. 10, &c.

there's

[there's faith] *and they shall mourn for him as one mourneth for his onely son; and shall be in bitterness for him, as one that is in bitternesse for his first-born. In that day shall there be a great mourning in* Jerusalem, *as the mourning of* Hadadrimmon, *in the valley of* Megiddon, *&c.* The Spirit of grace shall make men look upon Christ by faith, as *Israel* looked upon the type of Christ, the brazen Serpent in the wilderness: and *looking* shall melt them, make them *mourn.* How mourn? Mourn with a witness for their sins, whereby they pierced Christ; *They shall mourn; they shall be in bitterness; there shall be a great mourning; As for an only Son; As for a first-born*; as for that peereleſſe King *Josiah, in Hadadrimmon.* Emphaticall expressions!

Naturally mans heart is closed up as a compacted Rock of Flint or Marble: *Faith* comes as another *Moses*, smites this Rock, and brings forth Rivers of waters. *Faith* brings the soul to Christ crucified, sets him, as it were with *Mary*, under his Crosse in *Golgotha*: makes him view the transcendent anguish, agonies, bitterness and torments of his sufferings, and all this for our sins; his, thy, my sins in particular. [*u*] *For he was wounded for our transgressions, he was bruised for our iniquities, &c.* —— *The* Lord *hath made to meet on him the iniquities of us all.* —— [*x*] *He was made sin for us who knew no sin.* Oh how this strikes to the believers heart! How this makes

u Isa. 53. 5. 6.

x 2 Cor. 5. 21.

makes him sigh with Christ, lament with him, smart with him, bleed with him, cry out with him, & as it were die with him? nothing melts the heart so kindly, as faith looking on Christ pierced for our sins particularly. Here faith reads the intolerable sinfulness of sin, that could not be expiated but at so dear a rate. Here in Christs sufferings, faith reads the sinners doom: If this befell the surety, what was due to the principal? If sin imputed be so plagued, what might have been expected for sin inherent? *If this be done to the green tree, what would have befallen the dry?* Here faith reads the boundless Ocean of Gods matchless love in Christ: What? such a God, give such a Jewel as his only Son, to such a death, and that for such worthless, loveless, hopeless, godless sinners? (y) *Greater love then this hath no man.* —— Oh (z) *the breadth, and length, and depth, and height of Christs love passing knowledge!* Oh how do these and like considerations of faith pierce the heart, break the spirit, imprint contrition, and overcome the soul?

y Joh. 15. 13.

z Eph. 3. 17, 18.

2. True saving faith having pierced the heart, purifies the heart: (a) *Purifying their hearts by faith.* Faith cleanses not only the outward, but the inward man; not onely the actions, but the fountain of those actions, the heart and affections; washes not onely the outside, but the inside of the cup and platter; makes a man forbear not only outward grosse acts;

a Act. 15. 9

acts of ſin: but inward imaginations, and impure inclinations to ſin. A true believer as truly makes conſcience of, and laments for the vileneſs of his heart and thoughts in the ſight of God, as the enormity of his life and actions in the ſight of men.

But how doth faith cleanſe and purifie the heart? *Anſw.* 1. By *Augmentation* from the word againſt ſin, which diſcerns the odiouſneſs and danger of ſin. How ſhall I do this wickedneſs which God ſo forbids and abhors? *&c.* In this reſpect the Word hath a ſanctifying efficacy. (*b*) *Sanctifie them through thy truth: thy word is truth.* 2. *By application* of Chriſts blood and death. Chriſts blood is that (*c*) *Fountain opened for ſin, and for uncleanneſſe to waſh in.* And faith is that hand which puts us into this Fountain, applies Chriſts death, and *makes us* (*d*) *conformable thereunto.* That as Chriſt died for ſin; ſo we die to ſin. 3. *By inward efficacy and operation.* Faith is not only an Inſtrument of Juſtification, but an eminent (*e*) part of *Sanctification*: and ſo doth of its own nature purge out ſin, as wine works out the Dregs, Honey, the Droſſe; or as fire purifieth unwholſome aire.

b Joh. 17. 17.

c Zech. 13. 1.

d Phil. 3. 9. 10.

e Gal. 5. 22.

Shew now thy faith by thy purity. A *faithfull ſoul cannot have a foul heart.* As that ſoul that by faith looks upon Chriſt pierced for his ſins, cannot chuſe but be wounded and pierced with Chriſt: ſo that ſoul that's pierced

ced for piercing Christ by sin, cannot but abandon and abhorre all those sins for which Christ was pierced. Faith having *endeared* the heart to Christ, *embitters* the heart against sin. Sin being the *Judas* that betrayed Christ, the *Pilate* that condemned him, the Crown of Thorns, nails, and spear that pierced him.

3. True saving faith makes a man sincerely obedient, and fruitful in good works. This is a duty charged upon the faithful; [*f*] *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.* This is an intrinsecal property of faith, [*g*] *To work by love:* and [*h*] *Love is the fulfilling of the* Law, therefore the nursing-Mother of all good works: And that faith that is [*i*] *without works is dead, as a body without a soul.* A *workless* faith is a *worthless* faith. And this the faithful in all ages have practised: the *alacrity* of their obedience, hath born witness to the integrity of their faith; as in that [*k*] *cloud of witnesses.* Try now thy faith by thy gracious works and sincere obedience.

f Tit. 3.8.

g Gal. 5.6.
h Rom. 13 8,9,10.
i Jam. 2, 17. 20.26.

k Heb. 11. throughout.

But how shall I discover the truth of my faith by mine obedience? *Answ.* Make tryal in these particulars. 1. Doth faith make thee so obedient to the Word of God, that it makes thee faithfully to cleave to the sincere and powerful Ministery of it, though mocked,

ed, despised, opposed by the wicked multitude? — [l] *Some mocked, — howbeit certain men clave unto him and believed.* 2. Doth faith make thee set upon the strangest and hardest tasks, when imposed by God? As *Noah* upon building of his *Ark*, which he was one hundred and twenty years in building. (m) *By faith* Noah *being warned of God of things not seen as yet, moved with fear prepared an Ark.* 3. Doth faith incline and bow thine heart so unto obedience, as to make thee deny thine earthly friends, outward priviledges, and carnal affections, rather then foregoe thine obedience? [n] Abraham *through faith so obeyed God*, as to leave his own Countrey *and follow God, not knowing whether he went*, yea as to *offer up his* Isaac, *his onely begotten Son.* 4. Doth faith make thee perform all thine obedience to God sweetly, chearfully, lovingly; loving God, his commands and his obedience? [o] *Faith worketh by love.* Faith puts upon all duties, and services to God in love, without whimpering or murmuring.

l Acts 17. 32, 34.

m Heb. 11. 7.

n Heb. 11. 8, 9, 17.

o Gal. 5. 6.

4. True saving Faith wonderfully loosens and unglues the heart of a Christian from the world and all earthly felicities. [p] *By Faith* Abraham, Isaac *and* Jacob *sojourned in the Land of Promise, as in a strange Countrey, dwelling in tents.* It had been much, patiently to sojourn in a strange Land: but to sojourn in the *Land of Promise, as in a strange Countrey*, was excellent. They had not fixed Houses,

p Heb. 11. 9.

Houses, but moving Tents. They were not dwellers, but sojourners in their own inheritance: because in and beyond *Canaan*, Faith eyed and expected *Heaven*. *By Faith* also (q) *Moses*, though a great Courtier in *Egypt*, and *the supposed son of King* Pharaoh's *Daughter*, yet *preferred suffering affliction with Gods people beyond enjoying the pleasures of sin for a season*. And *esteemed the reproach of Christ greater riches then the treasures in Egypt*. How did *Moses* esteem *Christs riches*: that so esteemed *Christs reproaches*? And no wonder that Faith thus disobligeth the heart from the World. For Faith beholds in Christ the Covenant and promises, Treasures beyond ten thousand Worlds, Redemption, Righteousnesse, Adoption, Holinesse, Communion with God, Co-operation of all things for good; yea in summe, Grace and Glory: and upon view thereof, how easily doth she slight and despise honours, riches, pleasures, gold, silver, houses, lands, and all such low, muddy, perishable, unsatisfying things! How self-denyingly doth she desire them, use them, and part with them when there is occasion? Doth thy faith thus make thine heart sit loose from the world?

q Heb. 11. 24, 25, 26.

5. True saving faith is a quickening, enlivening Grace: yea, the very life of a Christian. (r) *The just shall live by his faith*, —— And *Paul* saith, (s) *The life that I now live in the flesh, I live by the faith of the Son of God*. As the body lives by the Soul; So the Soul lives by faith,

r Rom. 1. 17.
s Gal. 2. 20

Faith; Faith by the *Promise* and by Christ the marrow and kernel of the Promise. But of this *life of Faith elsewhere*. Dost thou live by Faith?

6. True Faith is attended with Sense of its own infirmity, with a Spirit of Prayer, and with Divine Peace. 1. With a true Sense of its own infirmity. This made the man in the Gospel say; (t) *I believe, Lord, help mine unbelief.* And the Apostles say; (u) *Lord, increase our faith.* Its a sign of life to be sensible of weaknesses: the dead body feels no infirmity. Art thou sensible of thy doubts, &c. 2. With a Spirit of Prayer. Believing in God puts upon praying to God. (x) *I believed, therefore have I spoken.* Contrariwise, No Faith; no Prayer. (y) *How shall they call on him, in whom they have not believed?* Canst thou (z) *pray with groans that cannot be uttered?* this argues true Faith. 3. With a Divine Peace: Faith justifies us, Justification pacifies us. (a) *Being justified by faith, we have peace with God.* But (b) *there is no Peace, saith the LORD, to the wicked.*

t Mark 9. 24.
u Luk. 17. 5.
x Psal. 116. 10.
y Rom. 10. 14.
z Rom. 8. 26, 27.
a Rom. 5. 1.
b Isa. 48. 22.

7. True saving Faith is mightily puissant and victorious. It fetches strength from Christ, and conquers all a believers spiritual enemies 1. Faith conquers the world. The world fights against us with the Smiles of Prosperity, and with the Frowns of Adversity. Faith overcomes both. (c) *This is the victory that overcometh the world, even our Faith.* 2. Faith

c 1 Joh. 5. 4.

d Act.15.9 e 1 Joh.3. 2,3 f 1 Pet.5.9 g Jam.4.7 h Eph.6.16 τὸν θυρεὸν τῆς πίστεως

conquers the flesh. For, (d) *Faith purifies the Heart.*—(e) *Every one that hath this hope in himself, purifieth himself even as he is pure.* Now Faith and Hope are Twin-graces, and act alike. 3. Faith overcomes the Devill. We are commanded to (f) *resist the Devil, stedfast in the Faith.* And for our encouragement herein, we have this Promise; (g) *Resist the Devil, and he will flee from you.* Yea h *Faith* is the Christians *Buckler and Shield* [*A Shield like a door* that will shelter him from top to toe,] *whereby he quencheth all the fiery darts of the Devill.* Satans sudden temptations are his *fierie Darts:* Faith quenches them all in Christs blood, which is the Christians Apology against all temptations and accusations whatsoever.

8. True saving Faith upholds the believers spirit from sinking and fainting under heaviest pressures and extremities of trouble. The Lord propounds this to the Jewes as a support against the Babylonish 70. yeers Captivity, [i] *That the just should live by his faith*; and this was to uphold them under all. *Job* was in a deep Sea of calamities, and yet in midst of all, as it were lifts up his head above the waves, with this triumphant expression; [k] *Though he Slay me, yet will I trust in him.*—*He also shall be my Salvation.* And again, after a dolefull recapitulation of his miseries, [l] *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin wormes destroy this body, yet*

i Hab.2.4. k Job 13. 15,16. l Job 19. 25,26,27.

in

in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. Yea Faith is of such masculine strength, that it makes believers even (m) *Glory in Tribulation:* Yea enables them to endure (n) *torture, not accepting of deliverance.* We read of Martyrs, so farre upheld by Faith, as to smile at the Prison-doors, sing in chains, kisse the stake, embrace the faggots, and triumphantly clap their hands in flames, as having gotten the victory.

m Rom. 5. 1, 2, 3.
n Heb. 11. 35.

What support and stay now hath thy faith yeelded thee in thy plunges and extremities? Canst thou (o) *wait upon God, though he hide his face from thee?* Canst thou say with *Paul*? (p) *Troubled on every side, but not distressed: Perplexed, but not in despaire.*

o Psal. 8. 17
p 2 Cor. 4. 8, 9.

9. Finally, True saving Faith is daily growing, and constantly persevering. Faith lives; but because its life is imperfect, it still (q) grows and increaseth. It is said that (r) *the Righteousnesse of God is revealed in the Gospel, from Faith to Faith.* That is, as Faith grows more and more capacious and quick-sighted, so Gods righteousnes is more and more discovered to it. The Apostle commends his Thessalonians, and thanks God for this; That, their (s) *Faith groweth exceedingly.* And faith so growes, as that it perseveres. It's *fails not.* It (u) *draws not back to perdition, but believes to the saving of the soul.* It makes [x] *faithfull to the death, and so the believer receives the crown of life.*

q 2 Cor. 10. 15.
r Rom. 1. 17.
s 2 Thes. 1. 3.
t Luk. 22. 32.
u Heb. 10. 39.
x Rev. 2. 10

life. If thy faith grow and persevere, that's true Faith indeed. False Faith is like the picture of a man on a wall that growes not: and like a blazing-star, it (y) *continues but for a time.*

y Luk. 8. 13.

III. REPENTANCE is another Grace that fits us for worthy communicating. Examine thy self therefore, whether thou hast true Repentance or no, before thou communicatest. To this end consider, 1. *The Necessity of it.* 2. *The Nature of it.* 3. *The Notes of it.*

1. **The Necessity of Repentance** to fit for worthy communicating, appears divers wayes.

For 1. No duty can be performed acceptably to God by impenitent sinners. (z) *Unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.* Hence the Lord so (a) abhorred all the Jewes Religious performances, because *their hands were full of blood.* But withal added, *Wash ye, make ye clean, put away the evill of your doings, cease to do evill, learn to do well:* (here's Repentance,) *Come and let us reason together, though your sins be as scarlet, they shall be white as snow, &c.* here's Acceptance. Vpon this consideration, *David* saith, (b) I *will wash mine hands in innocency, so will I compasse thine Altar, O LORD.*

z Tit. 1. 15

a Isa. 1. 11, to 29. See also Isa. 66. 3. Psal. 66. 18.

b Psal. 26. 6

2. Purging of (c) *leaven out of their Houses,* and cleansing themselves from all (d) Ceremonial defilements, was a necessary Preparative of the Jewes under the Law before they did

c Exod. 12.

d Numb. 9. 6. & Ezr. 6. 21.

eat

eat the *Passeover*: So proportionably the purging of *the old leaven* of sin out of our hearts by Repentance is as necessary a Preparative of Christians under the Gospel before they eat the Lords Supper. (e) *Christ our Passeover is sacrificed for us. Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickednesse: but with the unleavened bread of Sincerity and Truth.* All this time of the Gospel, is as a continued Feast and Christian Passeover: and this whole time is to be managed holily and sincerely; much more the duties of Religion. And some observe, that the (f) sowr herbs, wherewith the Passeover was to be eaten under the Law, did not onely point out the bitternesse of Christs suffering our true Passeover, but also the bitternesse of our sorrow, mortification and repentance for our sins the cause of Christs sufferings.

e 1 Cor. 5. 7, 8.

f Exod. 12, 8. *Ainsw.* in Ex. 12, 8

3. When we come to the Lords Supper, which is the token of the (g) New Covenant, or New Testament, we come to renew Covenant with God in Jesus Christ, and to set to our Seal. Therefore it's convenient and necessary we renew our Repentance for all our unfaithfulnesses and failings against our Covenant with God from time to time. Thus of the necessity of Repentance before Communicating.

g 1 Cor. 11 25.

2. **The nature of Repentance** may be set forth in this brief *Description* of it.

Repentance is a grace of God, whereby a sinner after true sense of sin, and godly sorrow for sin, is changed and converted in heart and life from sin to God.

In this description note, I. *The general nature of Repentance*, wherein it agrees with all saving graces; It is a *Grace of God.* So the Scripture intimates; (h) *Then hath God also to the Gentiles granted repentance unto life.* —(i) *If God peradventure will give them repentance to the acknowledging of the truth.* II. *The special difference* of repentance from all other saving graces; *whereby a sinner after true sense of sin, and godly sorrow for sin, is changed and converted in heart and life from sin to God.* Wherein consider the Preparatives to Repentance, and the Substance of Repentance 1. The Preparatives to Repentance that as Harbingers and Inlets to it, make way for it into the soul, are two, *viz.* (1) *Conviction* or true sense of sin; (k) *To open their eyes, and turn them from darkness to light.* There can be no repentance and conversion from sin, till first there be a true sense of sin, and through conviction, *Partly* of the sinfulness of sin, how grievous and odious it is; (l) *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.* *Partly* of the mischievousness and dangerousness of sin, how harmful it is unto the sinner. Thus God foretels his people falling

h Act. 11. 18.

i 2 Tim. 2. 25.

k Acts. 26. 18.

l Ezek. 36. 31.

ling to Idols, that they should be convinced of the mischief of those wayes, which should move them to return again to God; (m) *Then shall she say, I will go and return to my first Husband, for then it was better with me then now.* Thus the (n) Prodigal had a true sense of his misery whereunto his sin had brought him, that he *was perishing with hunger*; and then resolves penitentially to *return to his Father.* And (t) *convincing the world of sin*, is one of the first works of the Spirit. (2) *Contrition* or godly sorrow for sin, follows upon conviction, and is another Harbinger to Repentance, as *John Baptist* was the Harbinger of Christ; For (t) *Godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.* Godly sorrow then in propriety of speaking, is not repentance, but works repentance, makes way for it, as the needle for the thread. This is called (u) *Renting the heart.* Both this conviction and contrition may be observed in (x) *Peters* hearers, the Jewes; They were convinced of the sinfulnesse of their sin in betraying and murthering of Christ: and they were contrite, *pricked in their hearts*, stabbed as it were to the very soul with grief for it. These the Preparatories to Repentance. 2. The Substance of Repentance hath in it three things, *viz. The Act, the subject, and the Terms.* (1) The formal *Act* of repentance; it's a changing and converting. Hence so often set forth by turning

m Hos. 2, 6, 7.

n Luke 15. 17, 18, 19,

s Joh. 16. 8, 9.

t 2 Cor. 7, 10.

u Joel 2. 13

x Acts 2. 36, 37.

ing in Scripture; (y) *Turn thou me, and I shall be turned.* — *After that I was turned, I repented.* ——— (z) *Except ye be converted, and become as little children,* ——— (a) *To turn them from darkness to light.* ——— This is the Act of Repentance wherein it consists. (2) The *Subject* changed and converted, is both the sinners *Heart* and *Life.* First his heart, then his life. First his person, then his practice and Conversation. (b) *Wash ye, make you clean;* There's the change of their persons: *Put away the evil of your doings from before mine eyes, cease to do evil;* There's the change of their practices. So, (c) *Cast away from you all your transgressions, whereby ye have transgressed;* There's the change of the life. *And make you a new heart and a new spirit;* There's the change of the heart. (3.) The *Terms* of this change and conversion, *From which,* and *To which,* both heart and life must be changed; *From sin, to God.* The heart must be changed from the state and power of sin: the life from the acts of sin: but both, unto God The heart to be under his power in a state of grace: The life to be under his rule, in all new obedience. (d) *To open their eyes, and to turn them from darkness to light: and from the power of Satan unto God.* ——— (e) *Cease to do evil: learn to do well.* ——— (f) *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord.* Thus of the Nature of true Repentance.

y Jer. 31. 18, 19.
z Matth. 18. 3.
a Act. 26. 18.
b Isa. 1. 16.
c Ezek. 18. 31.
d Acts 26. 18.
e Isa. 1. 16, 17.
f Isa. 55. 7.

3. The

3. The Notes of true Repentance follow. The *Nature of Repentance* thus described and opened, may be a rule of tryal, and that chiefly in three particulars, *viz.* *Conviction*, *Contrition*, and *Conversion*.

1. *Hast thou a true Conviction and sense of sin?* A true sight of sin, is the first step to Repentance. No man will come to the Physician till he feell himself sick. To this effect, 1. *Art thou convinced and sensible of sins sinfulness?* (1) How extreamly opposite and contrary sin is to God. (g) *God is light*, sin is darkness (h) *God is life*, sin is death. God cannot do it in himself, nor endure it, or (i) *look upon it* with the least approbation in any his creatures. Men become (k) *enemies in their minds against God through wicked works*. Yea (l) *the carnall minde is enmity it self against God*. (2) How repugnant sin is to Gods holy, just, and good Laws. (m) *Sin is the transgression of the Law* (n) *The carnal mind is not subject to the law of God, nor indeed can be*. (3.) What power sin hath over thy self and every man by nature? It is (o) a *Law in thy members*, A (p) *reigning King* A (q) *bond of iniquity, &c.* (4) In a word, how filthy, odious, foul, and abominable sin is in it self. Scripture in this respect resembles it to the (r) *Ethiopians* black *skin*. To (s) *the filth under the nailes*, or *Arm-holes*, as the Greek word signifies; To the (t) *uncleanness* of a menstruous woman: To the filthiness of the (u) *Sodomites*: To the stinking putrified deadly stream

g 1 Joh. 1. 5, 6.
h Joh. 1. 4 Eph. 2. 2.
i Hab. 1. 13.
k Eph. 4. 18 Col. 1. 21.
l Rom. 8. 7.
m 1 Joh. 3. 4.
n Rom. 8. 7.
o Rom. 7. 23.
p Rom. 6. 12.
q Act. 8. 23.
r Jer. 13. 23
s Iam. 1. 21
t Zec. 13. 1.
u Isa. 1. 10.

steam of an (x) opened grave; To the (y) poison of *Aspes* and *Serpents*: to the (z) *vomit of a dog*: To the *mire* and puddle *wherein a swine wallows*; yea it's called (a) *superfluity of naughtinesse*, or (as the Greek signifies,) *the excrements of malice*. The Holy Ghost useth such coorse expressions in describing of sin, to let us see no language is bad enough for it. Yea sin is farre more ugly, black, filthy, then the devil himself; for through sin he becomes a devil; so, ugly and abominable. Art thou thus sensible of sins sinfulnesse, as the glasse of Scripture represents it? 2. *Art thou convinced and sensible of sins mischievousnes?* How it (b) cast *Adam* and all his posterity out of Paradise and Communion with God there, depriving all of Gods Image. How it makes all men by nature spiritually (c) *dead in sin*, slaves of *Satan*, *children of wrath*, heirs of all Gods (d) curses, and every moment liable to death temporal, spiritual, and eternal. How not onely man, but (e) *the whole Creation groans* under the burdenof it. How by reason of sin thou art naturally in a (f) *lost*, undone, *damned* state, in the very (g) *gall of bitternesse*, being (h) *godlesse Christlesse, and hopelesse in this present world*, &c. Hast thou such apprehensions of sins mischief and danger, that thou seest plainly thou art but a dead and damned wretch if thou getteit not out of thy sinful state? &c. This is to be truly sensible of sin.

2. *Hast thou true Contrition of heart, and godly*

x Rom. 3. 13.
y Rom. 3. 13.
z 2 Pet. 2. 22.
a Jam. 1. 21
b Gen. 2. 22, 23, 24.
c Eph. 2. 1, 2, 3. with 1 Tim. 5. 6.
d Gal. 3. 10.
e Rom. 8. 22, 23.
f Luke 15. 32. John 3. 18, 36.
g Act. 8. 23.
h Eph. 2. 12.

godly sorrow for sin that discovereth? Art thou so sensible of thy sins, as that thine heart is broken with sighs and sobs, and thine eyes run down with tears? who can aright discern his sins, and refrain from sorrows?

Thou sayst, I mourn for sin: but how may I know that I mourn aright, and that my sorrow is not carnal, but godly sorrow? *Answ.* Thou mayst discover the truth of thy godly sorrow for sin, by these particulars. 1. True godly sorrow is sincere: It is for sin, as it is sin, especially. More for the sinfulnesse of sin, then for the dangerousnesse of sin. Hence the godly mourning soul is most wounded for offending God, and piercing Christ by sin. For offending God: So *David*, (i) *Against thee, thee only have I sinned, and done this evil in thy sight.* He had sinned also against *Uriah*, shedding his blood: against the *Church*, giving them offence and cause of mourning: against the *enemies of God*, giving great occasion to them of blaspheming: and against his *own soul*, wounding it with all this guilt, and doubtlesse he mourned for all these; but nothing so stabbed him to the heart, as that he had offended against such a God. For piercing Christ by sin. This also most deeply pierceth the soul of him that mourns for sin. (k) *They shall look upon him whom they have pierced, and they shall mourn for him, and be in bitternesse for him, &c.* for (l) *He was wounded for*

i Psal. 51. 4

k Zech. 12. 10, 11.

l Isa. 53. 5. 6.

for our tranſgreſſions, &c. What (thinks the bleeding ſoul) were my ſins the *Judas* that betrayed him, the *Pilate* that condemned him, the nails, ſpear, and thorns that pierced him, the gall and vineger given him to drink? him that ſo loved me as to pray, ſigh, weep, bleed, and die for my redemption? Weep bitterly for this, oh my ſoul, let thine eyes run down with floods of tears. 2. True godly ſorrow is great: the greateſt ſorrow in the world. Hence it's called, (m) *A Mourning as for an onely ſon: being in bitterneſſe, as one that's in bitterneſſe for his firſt-born: A great mourning, as the mourning of* Hadadrimmon *in the valley of* Megiddo: *A mourning* apart.* All this to ſhew that godly ſorrow for ſin is beyond all worldly ſorrow. When *Peter* wept for his ſins, (n) *he wept bitterly.* True, there may be ſuch a ſudden puſh of worldly ſorrow for a wife, child, &c. that may ſeem greater then godly ſorrow: but this ſorrow laſts not like godly ſorrow. So godly ſorrow is greateſt *intenſively*, for degrees; or *extenſively*, for continuance. A land-flood may have a greater ſtream for preſent, than a Spring: but the Spring ſends forth more waters, becauſe it's ſtill a running. 3. True godly ſorrow is penitential, it never leaves a man till it reform him of his ſins. (o) *Godly ſorrow worketh repentance not to be repented of, but the ſorrow of the world worketh death.* Try now, is thy ſorrow ſuch a ſorrow? Is it *ſincere*? more for of-

m Zech. 12. 10, 11, 12.

* *Ille dolet verè, qui ſine teſte dolet.*

n Matth. 26. 75.

o 2 Cor. 7. 10

offending God, and wounding Christ, then for any other respect. Is it *transcendent*? thou canst mourn more for sin then any worldly occasion. Is it *penitential*? it hath never left thee; till it hath reformed thee. Doubtlesse this is true godly sorrow indeed.

3. *Hast thou a true change and conversion of thine heart and life from sin to God*? This is the truth and life of Repentance, when it brings us to a converting change. Vnchanged men are impenitent men. In repentance there's a double conversion and change wrought, *viz.* 1. *Of a mans Heart and Person.* 2. *Of his life and Conversation.* His person and heart is brought to a new state. (p) *Make you a new heart and a new spirit.* His life and conversation is brought to a new course; (q) *That we should walk in newnesse of life.*

p Ezek. 18. 31.
q Rom. 6. 2

A mans person and heart is changed, when he is brought from a state of sin to a state of grace. Now a man is brought from his carnal to a spiritual state; 1. When he is converted from the darknesse of sin, ignorance and spiritual misery; to the light of holinesse, knowledge, and spiritual happinesse. — (r) *To turn them from darknesse to light.* —— (s) *Ye were sometimes darknesse, but now are ye light in the* Lord. 2 When he is converted and raised from death in sin, to life in Christ. — (t) *You hath he quickned, who were dead in trespasses & sins: wherein in time past ye walked.* The father said of the repenting Prodigal, (u) *This thy*

r Acts 26. 18.
s Eph. 5, 8.
t Eph. 2. 1, 2.
u Luk. 15.

thy brother was dead, and is alive again; was lost, and is found. 3. When he is converted from the reign of sin and power of Satan to God and Christ, and brought under his dominion:——[x] *To turn them from the power of Satan unto God.*——[y] *Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousnesse.* Now we are free from the reign of sin, (1) When z *we obey it not in its lusts.* (2) When *we yield not our members as weapons* or instruments *of unrighteousnesse unto sin.* And we are delivered from the power of Satan, (1) When (a) *The Prince of the air works not in us, as in the children of disobedience.* (2) When (b) *we are not led captive by Satan at his will:* but resist him, and fight against him, (c) and yield up our selves wholly as spiritual sacrifices to God. Try whether thine heart and person be thus changed from the state of sin to a state of grace.

x Acts 26. 18.
y Rom. 6. 17, 18.
z Rom. 6. 12, 13
a Eph. 2. 2.
b 2 Tim. 2. 25.
c Rom. 12 1,

A Mans life and Conversation is changed, when he is brought from a sinfull to a gracious course. Now a man is then truly and effectually brought from a sinful to a gracious course of life; 1. When he converts from sin to Sanctity, sincerely forsaking sin, because it is sin, and contrary to God and his holy Law: following holinesse for holinesse sake, because it is most agreeable to God and his Will. As *Joseph*, (d) *How shall I do this great wick-*

d Gen. 39. 9

wickednesse, and so sin against God? 2. When he converts from sinfulnesse to holinesse of life compleatly. He that hates sin, because sin, hates all sin: and he that follows holinesse, because holinesse, follows all holinesse. [e] *Repent and turn from all your transgressions.* —— *Cast away from you all your transgressions.* —— *As* [f] *obedient children, not fashioning your selves according to the former lusts in your ignorance: But as he that hath called you is holy, so be ye holy in all manner of conversation.* Yea he that truly turnes from all sin, turns from every special sin, whereunto he is inclined by Nature, Calling or Temptation more peculiarly; [g] *I was also upright before him, and I kept my self from mine iniquity.* 3. When he turnes from sinfulnesse to holinesse of life continually. Hypocrites though they seem to repent, yet they [h] *are again intangled and overcome of their corruptions, turning from the holy Commandment*; as the *Dog turneth to his own vomit again, and the Sow that was washed, to her wallowing in the mire.* But the true Convert returns not to his vomit, but becomes [i] *dead to sin, and alive to God through Christ.* Whereupon the Apostle thus argues; [k] *How shall we that are dead to sin, live any longer therein?* And where there's no *living in sin any longer*, there's a continual converting from sin to sanctity of life.

Both heart and life are converted truly unto God; 1. When we accept God as our God in Co-

e Ezek. 18. 30,31

f 1 Pet. 1. 14,15

g Ps. 18. 22

h 2 Pet. 2. 20,21,22.

i Rom. 6. 11.

k Rom. 6. 2

Covenant, and we become his people, according to the tenour of the New Covenant, as was (l) formerly shewed. 2. When heart and life are acted, ruled, and guided by God inwardly and outwardly, by his Spirit and Word. Then (m) *we yield our selves unto God, as servants of God.* And (n) being *led by the Spirit of God, we are the Sons of God.* Gods (o) *Testimonies also being our delight and Counsellers.* 3. When heart and life tend to God as their ultimate End. When our desires, love, delight, &c. are towards God more then to any thing in Heaven or Earth; (q) *Whom have I in Heaven but thee: and in Earth there is none that I desire besides thee.* And when our hearts and affections, desire, love, or delight in other things in order and subordination unto God. And when both heart and life, Persons and Conversations are devoted unto God and to his Glory, (q) *Ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.* —— (r) *None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.* This is to be truly converted in heart and life from sinne to God.

l See the Royal of our right to the Lords Supper, by our interest in the New Covenant.
m Rom. 6. 13, 16, 22.
n Rom. 8. 14.
o Psal. 119. 24.
p Psal. 73. 25.
q 2 Cor. 6. 20.
r Rom. 14. 7, 8.

IV. NEW OBEDIENCE, which is an immediate fruit & effect of *Repentance*, is another qualification requisite in a worthy Communicant.

And

And therefore in the next place consider: 1. *The Necessity of it.* 2. *The Tryall of it.*

1. **The Necessitie of New Obedience**, to Qualifie a Christian for worthy communicating, appears divers wayes. *For*,

1. Without true Obedience, (f) All outward Professions of Religion, seeming love to Gods Ordinances, and outward performances of service are dis-regarded of God, as vain, hypocritical, and abominable. (t) *They profess that they know God, but in works they deny him: being abominable, and disobedient, and unto every good work reprobate.* Consequently, Receiving of the Lords Supper will be in vain, without new obedience.

2. The Lords Supper, being a Token and Seal of the *New Covenant*, (u) *The New Testament in Christs blood*, is also a Bond and Obligation to (x) *New Obedience*, whereby we solemnly engage our selves to fear and obey God for ever, as his Covenant-people. And so oft as we renew the Lords Supper, so oft we renew this Bond of Obedience; without true Obedience, communicating is but dissembling.

3. In the Lords Supper we have a solemn Record and Memorial of the rarest and highest obedience in the world, *viz.* The (y) Obedience of Jesus Christ the only begotten Son of God, and that to the Death, for our sakes. Such obedience, of such a person, to such a death, even the death upon the Crosse, and

f *See* Ezek. 33. 31, 32. 1 Sam. 15. 22. Matt. 7. 26, &c.

t Tit. 1, 16.

u 1 Cor. 11. 25.

x *Compare* Jer. 31. 33, 34. and 32. 38, 39, 40. *with* Ezek. 11. 19, 20. *and* 36. 26, 27.

y *Compare* 1 Cor. 10. 16. and 11. 24, 25 *with* Phil. 2. 7, 8

all for such sinners as we are: How admirable and incomparable is that obedience! (z) *Christ herein was so obedient, that he lost his life rather then he would lose his obedience.* Now how can we think to meddle with this Memorial of Christs obedience for us, acceptably: unlesse we be truly obedient unto God in Christ, proportionably? Or, What fellowship can obedience have with disobedience?

(z) *Ita obediens fuit, ut vitam perdiderit, ne obedientiam perderet.*

2. **The Tryal and Examination of New Obedience** may be according to these Properties of Obedience. True Obedience is, 1. *Consciencious.* 2. *Cordial.* 3. *Transforming.* 4. *Resolved.* 5. *Complete.* 6. *Increasing.* 7. *Continuing.*

1. *True Christian Obedience is Conscientious.* Ariseth from a Conscientious respect to Gods Command, and an awful filial fear of God commanding. (a) *The End of the Commandment is Love, out of a pure heart and a good conscience.* Such the ground of *Noah's* obedience; who (b) *being warned of God touching things not seen as yet, moved with fear, prepared an Ark.* Such *Abraham's*; who (c) *followed God, not knowing whither he went*; meer conscience and awe to Gods call and command, made him obey. Such *David's*; (d) *Mine heart trembleth for fear of thee, and I am afraid of thy judgements.* —— *Mine heart standeth in awe of thy Word.* Dost thou obey in an holy awe and conscience to Gods commands, though thou hast no other Motives to obedience?

(a) 1 Tim. 1. 5

(b) Heb. 11. 7

(c) Heb. 11. 8

(d) Psal. 119. 161.

2. *True*

2. *True Obedience is cordial, hearty and affectionate.* Not an outside but an inside-Obedience also: not a meer superficial and compemental shew, but a reality, flowing from the inward frame of the soul, and the very heart-root. (e) Arising from the inscription of the Law in the heart. (f) *I delight to do thy will O my God, yea thy Law is within mine heart.* —— (g) *Ye have obeyed from the heart that form of Doctrine, which was delivered you.* Is thine obedience from the heart-root?

e Ezek. 11. 19. 20 and 36 26. 27.
f Ps. 40. 8.
g Rom. 6. 17.

But how shall I discover whether my obedience be cordial and hearty?

Answ. Thou mayst discover the heartiness of thine obedience, 1. By thy willingness to it. The heart makes a man a volunteere, ready and forward to all duties and performances. (h) *Thy people shall be willing in the day of thy power.* —— (i) *If ye be willing and obedient.* —— (k) *I made haste and delayed not, to keep thy Commandments.* 2. By thy chearfulness in it. What is done heartily, is done chearfully, delightfully. (l) *I delight to do thy will, O my God, yea thy Law is in my heart.* (m) *This is love that we keep his Commandments, and his Commandments are not grievous.* Job was so hearty in obedience, that he esteemed Gods (n) *words more then his necessary food.* Christ so delighted in obedience, that he said, (o) *My meat is to do the will of him that sent me, and to finish his work.* Dost thou go as chearfully to the doing of Gods will, as to thy meat and

h Ps. 110. 3
i Isa. 1. 19.
k Ps. 119. 60
l Ps. 40. 8.
m 1 Joh. 5. 3
n Job 23. 12.
o Joh. 4. 32. 34.

drink when thou art hungry? 3. By thy grief at contrary courses of disobedience in others, and failings of obedience in thy self. Thus
p Rom. 7. 21, 22, 23, 24. *Paul*, finding that (p) *when he would do good evil was present with him*: and that, however *he delighted in the Law of God touching the inward man yet he saw another Law in his members, rebelling against the Law of his minde, and bringing him into captivity to the Law of sin*: He hereupon thus laments his failings; *O wretched man that I am, who shall deliver me from the body of this death*! And as *Paul* grieved at his own failings of obedience: So *David* at others disobedience: (q) *Horror hath taken hold upon me, because of the wicked that forsake thy Law.* —And again, *Rivers of waters run down mine eyes because they keep not thy Law.* If thus thou art willing to obedience, cheerfull in it, and grieved for failings; thine obedience is cordial, sincere and acceptable to God.
q Psal. 119. 53, 136.

3. *True Obedience is a transforming Obedience*, mightily altereth and changeth a man from impurity to purity, from sin to sanctity, from Sodomites to Saints, &c. (r) *As obedient children, not fashioning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation.* Otherwise, as *Samuel* said to *Saul*, when he bragged of his obedience: (s) *What meaneth then this lowing of the oxen, and bleating of the sheep, &c?* so it may be said to all dissemblers in obedience, Are
r 1 Pet. 1. 14, 15.
s 1 Sam. 15.

you

you obedient? What meaneth then the noyse of your prophanation of Sabbaths, of your swearing, drunkennesse, uncleannesse, &c?

4. *True Obedience is a fixed and resolved Obedience.* Like *Davids* Worthies, will break through an host of Philistines: through an Army of difficulties, impediments and discouragements to the contrary. For,

No contrary commands of man shall deter the truly obedient from their duties. They will (t) *obey God rather than man*: when both cannot be obeyed, without crossing each other.

t Act. 4. 19. and 5. 29.

No stream of the multitude, or current of corruptest times wherein they live, shall bear them down from their obedience. (u) *Joshuah and his house will serve the Lord*, though all *Israel* should serve Idols. And *Noah* was (x) *upright with God*, when the whole world was overspread *with violence*, and *all flesh had corrupted his wayes*.

u Josh. 24. 15.
x Gen. 6. 9. and 7. 1.

No worldly profits, advantages, or priviledges shall bribe them from their obedience (y) *Abram* will obey and *follow God*, though he forsake all the benefits and contentments of his Native Countrey, and of his fathers House: not knowing where his lot should fall.

y Heb. 11. 8.

No carnal disputes or reasonings with flesh and blood shall diswade them. (z) *Noah* might have raised many Objections against that strange attempt of building an Ark, a work of 120 yeers continuance: but *Noah* waves

z Heb. 11. 7.

disputing, and fals to building his arke, which God commanded. (a) *Paul* lately a Persecutor and but newly converted, receives command to be a Preacher to the Gentiles: *immediately he conferred not with flesh and blood*, (though he might have made multitudes of objections) *but went into* Arabia, and fell close to his Masters work.

a Gal. 1. 15. 16. 17.

No flood of Natural affections (which oft-times prove most dangerous stumbling-blocks to well-doing,) shall drown or conquer their obedience. As in (b) *Abraham*; when *Sarah* desired him but to cast out *Ishmael* the son of the bond-woman, the thing was grievous in his eyes: yet when God commands him to sacrifice *Isaac* as a burnt-offering, (though the son of the free-woman, his only son, the son of his old age, his Joune whom he loved, the son of the promise, in whom all the Nations of the earth should be blessed:) he goes about it readily, and never acquainting *Sarah*, lest she should hinder his obedience, he travelled three dayes journey to effect it.

b Gen. 22. throughout with Heb. 11. 17. 18. 19.

Thus the (c) *Levites* did execution, according to Gods command by *Moses*, upon them that had sinned in the idolatrous Calfe of *Aaron*, without favour or affection to brethren or kindred. Hence *Levi* is so commended; (d) *Who said unto his father and to his mother I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy Word, and*

c Exod. 32.

d Deut. 33. 9

kept

kept thy Covenant. Natural affection is strong: but supernatural obedience is stronger.

Finally, no terrours of threats, reproaches, afflictions, bonds, imprisonments, or death for obedience, shall deter and fright them from their obedience. *Paul*(e) professes to worship God according to the way of Christianity, though it was reproached with the brand of *Heresie*. (f) *The Holy-Ghost in every city, witnessed that bonds and afflictions abode* Paul; yet, saith he, *None of these things move me, neither count* I *my life dear unto my self, so that* I *might finish my course with joy, and the Ministery which* I *have received*. And when for fear of bonds, *Paul* was importuned with tears not to go up to *Jerusalem*; He answered, (g) *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at* Jerusalem, *for the name of the* Lord *Iesus*. And when those (h) three heroick-spirited Jews were threatned by King *Nebuchadnezzar* to be cast alive into the burning furnace, seven times hotter then usual, if they would not worship his golden image; they answer, *Our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.* Their bodies shall rather burne to ashes, then they will

e Act. 24. 14

f Acts 20. 23, 24.

g Acts 21. 12, 13.

h Dan. 3. 14 10, 19.

(contrary to Gods command) bow to his Idols.

Hast thou now such a well-resolved obedience?

§. *True obedience is compleate.* It's complete two wayes, *viz.* 1. *Partly* in respect of the *subject* or heart obeying. A man truly obedient, obeys with an entire heart and perfect spirit: (i) *I will keep thy Precepts with my whole heart.* 2. *Partly* in respect of the *object* or Commandments obeyed. A man truly obedient, doth not indent, pick, and chuse: These commands he will obey, not those: the first Table, but not the second, &c. but will obey all, will have a respect and a regard to all. As (k) *Caleb* and *Joshuah*, who *followed the Lord fully.* They were thorough-paced in their obedience. And as *David*, (l) *Then shall I not be ashamed when I have respect unto all thy Commandments.*

6. Finally, *True obedience decays not, but is growing and lasting.* Growing, as in *Thyatira*, whose (m) *last works were more than the first.* Lasting also and constantly continuing; as in *David* (n) *I have inclined mine heart to do thy statutes alway even unto the end.* —— *My soul breaketh for the longing that it hath unto thy judgements at all times.* —— *Teach me, O LORD, the way of thy statutes, and I shall keep it unto the end.* False obedience decays and dies. Thus thou mayest try the truth of thine obedience.

i Psal. 119. 34, 69.

k Numb. 14. 24. & 32. 12. Deut. 1. 36 Josh. 14. 8, 9, 14.

l Psal. 119. 6.

m Rev. 2. 19.

n Psal. 119. 112, 20 33

V. LOVE

V. LOVE is another ſpecial qualification of a worthy Communicant, fitting for due receiving of the Lords Supper. Touching which we ſhould aforehand examine our ſelves. Now becauſe in this Ordinance we have (o) Communion, not only with Chriſt, as our Head, but alſo with one another, as fellow-members: Therefore we are to be furniſhed with, and to examine our ſelves of a twofold love, *viz.* 1. *Love to Chriſt.* 2. *Love to Chriſtians.* o 1 Cor. 10 16, 17.

Love to Chriſt. Touching which, conſider diligently, 1. *The Need that Communicants have of it.* 2. *The Tryal they make of it.*

1. *The Neceſſity of our true love to Chriſt* before we communicate, and as a qualification for receiving the Lords Supper, appears upon the ſe following conſiderations.

1. They that do not truly love Jeſus Chriſt, are under one of the heavieſt and bitterest curſes of God, in the whole Bible. (p) *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* Herein note, 1. The ground or cauſe of this curſe; The *not loving of Jeſus Chriſt.* He ſaith not, if any man hate the Lord Jeſus Chriſt, or reproach him, or blaſpheme and curſe him, or perſecute him, &c. but that which is far leſſe, *If any man love him not.* The bare want of this affection to Chriſt, is enough to ſeparate from Chriſt. 2. The nature of the curſe; p 1 Cor. 16. 22.

Let

Let him be Anathema Maranatha. These two words are of two several languages, both denoting a curse; To intimate, this is a double, a peremptory, and bitter curse: as (q) *Pharoahs dreams* were doubled for the greater certainty. *Anathema* is a Greek word, and elsewhere is translated; *Accursed:* (r) If *any man preach any other Gospel to you,* ——— *let him be Anathema*; or, *let him be accursed*; as if he should say; *Let him be devoted*, viz. *to the devil, and separated from Christ and his Churches Communion. Maranatha*; some learned Writers take this (as * *Beza* observes) to be a Syriack word. † *Calvin* seems not so well satisfied with their judgement. ‡ Others count it a *Chaldee* word, yet used in *Hebrew*, and known familiarly even among the Greeks. It seems to be compounded of three words, *Mara na atha*, that is, *Our Lord cometh.* As intimating that such as were under this curse, were given up and reserved to the Lords coming, to be judged by him. That they are to expect nothing but the terrible coming of Christ to take vengeance of them. And that prophecie of *Enoch* seems to allude to some such curse; (s) *Behold, the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, &c.* * *Beza* thinks this answers to the heaviest curse among the Jews; They had first their נדוי *Niddui.* Secondly, their חרם *Cherem*, that is, *Anathema.*

q Gen. 41. 25, 32.
r Gal. 1. 8, 9.
* Bez. Annot. in 1 Cor. 16. 22.
† Calvin. Com. ibid.
‡ Buxtorf. Lexic.
s Jude ver. 14, 15.
* Bez. Annot. in 1 Cor. 16. 22.

thema. This their *Cherem* was either the simple and single *Anathama*; or their שמתא *Schematha*, or *Maranatha*. *Paul* therefore not contenting himself to say, *Let him be Anathema*, he addes, *Maranatha*, to denote the vehemency and grievousnesse of the curse: Oh what a terrible curse is this! 3. The extent of this curse, *If any man.* As if he said, let it be who it will that loves not Christ Jew or Gentile, bond or free, Master or servant, rich or poor, young or old, King or begger, that loves not Christ, (understand it especially of them within the visible Church) let him be utterly accursed. Now if the Non-lovers of Christ be thus under this curse, how can they possibly come to the Lords Supper, so remaining without true love to Christ, but be abominable to him?

2. The Lords Supper is a sweet love-token betwixt Christ and his Church: Christ and his members. Herein they mutually seal up their reciprocal affections to each other. What love doth Christ herein signifie, seal, and exhibite to us? As is every way evident. The time of instituting this Ordinance speaks love: It was (t) *in the same night in which he was betrayed.* How warm were his affections even then to us, when within a few houres after that, he was to pour out his warmest hearts blood for us? even then he was so mindful of his Church, as to leave her this farewel-Token, and legacy of his Love: that

t 1 Cor. 11 23.

that she might never forget his love. The mysteries tendred in this ordinance speak love; Here's *Christs body*, not whole but broken; *Christs blood*, not as in his veins, but shed and actually severed from his body; and these represented under the familiar elements of bread broken, and wine severed from the bread: and all this *for us* sinners. What (u) greater love can be imagined then to die for sinners? The benefits intended us by this ordinance also, speak love abundantly. For, why was it appointed? but for nourishing our faith, and all the graces of the inward man; for assuring us of the remission of our sins; for stablishing our interest in the New Testament, and all its promises and priviledges; for endearing us more and more to Christ; and to one another in spiritual Communion; and for perpetuating the memorial of Christ's death, and love to us, till his second coming? O what a torrent of love flows towards us from Jesus Christ, in this sacred channel of the *Lords Supper*! Now, shall we come to a *Banquet of love*, a true *love-feast*, and have no *love*? Shall Christ come to seal such love to us; and shall not we reciprocally seal love to him? Surely then we shall be but dissemblers, and *Judas's* when we come to his Table.

u Rom. 5. 6. John 3. 16. Rom. 8, 32. 3. 16.

Thus of the Necessity of our true love to Christ, for worthy communicating.

2. *The tryall and Examination of the truth of*

our

our love to Christ, may be dispatched, 1. *By the grounds.* 2. *By the degrees.* 3. *By the properties of true love to Christ.*

1. The grounds and causes of our true love to Christ, are especially these three, *viz.* 1. *Christ Amiableness.* 2. *Faith in him.* 3. *Experience of him.*

(1.) The Amiableness and Lovelinesse of Christ, is that attractive loadstone that draws the hearts and affections of his people after him. Christ is most lovely, both in his person, offices, and the benefits of his offices. He is (x) *fairer then the sons of men. grace is poured into his lips.*—, (y) *As the apple-tree among the trees of the wood: so is Christ among the Sons.*—(z) *He is the Rose of Sharon*, the sweetest: *The Lilly of the valleys*, the fairest. —(a) *He is white and ruddy, the chief among ten thousand.* See there how admirably the Church paints him out, and concludes with these words, (as if all particulars came short of him,) *His mouth is sweetnesses, yea whole He is delights*, (as the Hebrew phrase signifies.) *This is my beloved, and this is my friend, O daughters of* Jerusalem. Now as lovlinesse breeds and inciteth love: so Christ's most of all; Because his lovlinesse surpasseth all. No sooner had the Church described and laid open Christs beauty and lovelinesse to the daughters of *Jerusalem*, but presently they are taken and enflamed with him: and they enquire after him; (b) *Whither is thy beloved gone:*

x Ps. 45. 2.
y Cant. 2. 3
z Cant. 2. 1
a Cant. 5. 10. *to the end*
b Cant. 6. 1.

gone? O thou fairest among women: whither is thy beloved turned aside? that we may seek him with thee. Dost thou love Christ for his loveliness? not for his loaves, or for his bag, or for the worldly advantages thou mayst have by him: but for his excellency, beauty, amiableness, &c. This is to love Christ aright, for this is to love Christ for Christ, this is to love Christ for himself.

2. Faith in Christ is another cause of true love to Christ. *Peter* speaking of Christ saith; (e) *Whom having not seen, ye love: in whom, though now ye see him not, yet believing ye rejoyce with joy unspeakable, and full of glory.* Seeing breeds loving, but here's a loving without corporal seeing: A loving of Christ which ariseth from believing in him; And such a loving as increaseth to rejoycing, and that rejoycing both unspeakable and glorious. Faith sees not at all: and yet best of all. Not at all, *corporally*; best of all, *spiritually*. Faith sees Christ enthroned at Gods right hand, sending down his Spirit, ruling all things for his Churches good preparing heaven for us, and hastening to come to judgement, and fetch his Church and members home to himself, to be ever with the Lord. Christ was alwayes lovely, even in his humiliation: but thrice so lovely now in his exaltation. Faith eyes this invisible loveliness of Christ clearly: and drawes the heart to love him entirely.

(e) 1 Pet. 1. 8

3. Ex-

(3) Experience of Christ, or experimental acquaintance with him, enkindleth true love unto him. A spirituall savour of Christs fragrancy, a spirituall taste of his sweetnesse; is enough to ravish the soul with him. (d) *Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the Virgins love thee.* Christs *good ointments* are the graces and gifts of the Spirit, wherewith as Mediator he was (e) *anointed above all his fellows*, which oyle of gladnes in some sort runs down to all his members, yea to the very border of his garment. His *Name* is either his (f) doctrine: or any other attributes, titles, &c. of Christ, whereby he makes himself known, as a man is known by his name. Now these *ointments poured forth*, made known, do send abroad such a sweet sent and savour of Christ, that all who experimentally savour them indeed, cannot chuse but love Christ with a chaste Virgin-love. The Church saith, (g) *I sate down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me to the banquetting-house, and his banner over me was love.* (Here's her heavenly experiences of Christ.) *Stay me with Flaggons, comfort me with Apples, for I am sick of love.* (Here's her love to Christ flowing from that experience: Yea she is so transported with love to him, that she calls hastily for cordials to keep her from fainting and wouning, being love-sick for Christ.) Thus the Penitent wo-

d Cant. 1. 3.

e Psal. 45.

f *Compare* Isa. 42. 4. *with* Mat. 12. 21.

g Cant. 2. 3, 4, 5.

woman in the Gospel had much experience of Christs rich grace and mercy to her in pardoning her many sins: therefore (h) *she loved him much*, and she testified it most affectionately; she *stood at his feet behinde him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.* But the Pharisee, that at that time had invited Christ, having no such spiritual experience of Christ, testified no such love to Christ. Christ saith to him; (i) *Simon, seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with teares, and wiped them with the hairs of her head. Thou gavest me no kisse; but this woman, since the time I came in, hath not ceased to kisse my feet. Mine head with oyle thou didst not anoint; but this woman hath annointed my feet with ointment. Wherefore I say to thee, her sins, which are many, are forgiven: For she loved much.* Without spirituall experience of Christ, who can love him? And who can chuse but love him, that have true experience of him?

Luke 7. 38.

Ver. 44. 45. 46. 47.

Doth thy love to Christ arise from these grounds? Thou lovest Christ, because *he is lovely*; because *thou believest in him*; because *thou hast such experience of him.* This is well-grounded love to Christ.

2. The Degrees or Gradual steps by which our true love to Christ riseth, and by which it may

may be tryed, are principally these three, *viz.* 1. *A benevolent affection, or Good-will to Christ.* 2. *A fervent desire, and longing after Christ.* 3. *A contented Acquiescence or Delight in Christ.*

1. *A Benevolent affection, or Good-will to Christ,* is a first degree of love to Christ. Christs excellency and loveliness aright apprehended makes us have high and precious thoughts of him, and bear great good-will to him, to his Glory, to his Truth, to his cause, to his Ordinances, to his church, *&c.* to have them advanced, promoted, and exalted every where. Yea makes us content to be abased, that Christ alone may be exalted; to be disgraced, that Christ alone may be honoured; to be eclipsed, that Christ alone may shine; to be as nothing, that Christ alone may be all. Thus *Iohn* Baptist testified his love and respect to Christ, when the Jews came to *Iohn*, and seemed to be troubled that Christ should be so followed. (*k*) *Rabbi he that was with thee beyond* Jordan, *to whom thou beareſt witneſs, behold, the ſame baptizeth, and all men come to him.* Hereupon *Iohn* answered, to this effect; (*l*) That Christs Authority was from Heaven. That himself was not the Christ, but his Harbinger sent before him. That Christ was the *Bridegroom*, and *Iohn* but *the Bridegrooms friend, rejoycing greatly at the* Bridegrooms *voice.* That Christ must *increaſe*: himself must *decreaſe.* That Christ *coming from above*, from

k Joh. 3. 26.

l Joh. 3. 27 to 30.

heaven *is above all*: himself being *of the earth is earthly, and speaketh of the earth*. Thus *Nicodemus* (*m*) though a stranger to the mystery of Regeneration, yet having some seeds thereof sown in his heart, expresses his benevolent affection to Christ, *in that he came to Jesus by night*, acknowledging him to be *a teacher come from God*, because of his Miracles. Thus *Paul* shewed his good will to Christ, counting (*n*) all his Pharisaical excellencies and perfections losse, yea and *all things but dung for the excellency of the knowledge of Christ*, and *for the winning of Christ*.

(*m*) Joh. 3. 1. to 11.

(*n*) Phil. 3. 7, 8, 9.

2. *A fervent desire, and longing after Christ*, is a second degree of true love to Christ. Love pants after enjoyment of the object beloved: so love to Christ breaths after union to him, and more full communion with him. This is called *love of union*, as the former *love of benevolence* or *well-willing*. Thus the Church of the Jews longing Christ, longs for his incarnation, and the sweet kisses of his Gospel-Doctrine and dispensation; (*o*) *Let him kisse me with the kisses of his mouth: for thy love is better then wine*. And again; (*p*) *Oh that thou wert as my Brother, that sucked the breasts of my Mother!* that is, O that thou wert my naturall Brother, revealed in humane nature! And because her love to Christ was impatient of delay, and thirsting after full enjoyment of him in Heaven, she cries to him, (*q*) *Make haste my beloved, and be thou like to a Roe, or to a*

(*o*) Cant. 1. 2.

(*p*) Cant. 8. 1.

(*q*) Cant. 8. 14.

young Hart upon the Mountain of spices. Make all haste upon the heavenly Mountains, to come and fetch me home to thy self, that I may ever be with the Lord. And it is the periphrasis of Christs lovers (r) that *they love his appearing*, they love and long for his coming to judgement. (s) *The Spirit and the Bride say, come. — Christ saith, Surely I come quickly.* Every true Christian answers in the desires of his soul, *Amen, Even so come Lord Jesus.*

r 2 Tim. 4. 7.

s Rev. 22, 17, 20.

3. A *Contented Complacency, and satisfied delight in Christ enjoyed*: is the third and highest degree of love to him. And as the enjoyment of Christ is more or lesse perfect: proportionably the complacency or resting satisfied in him, is more or lesse compleat. There is true delight in Christ enjoyed in Heaven. When the Church after a desertion, found Christ again, how was she contented and satisfied with him? she saith, (t) *I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my Mothers house, & into the chamber of him that conceived me. I charge you O ye Daughters of Jerusalem, by the Roes, & by the hinds of the field, that ye stir not up, nor awake my love, till he please.* Having regained Christ, she holds him fast in the arms of her affections, she brings him into the Chambers of more intimate Communion, she forbids all disturbance to her enjoyment of him. All which expresse her Complacen-

t Cant. 3. 1, 2, 3, 4, 5.

M a cy

ey and sweet contentment in him: her restless desires were now stilled and satisfied. And after another desertion, finding Christ, she thus declares her acquiescence in him found: (u) *I am my beloved's, and my beloved is mine.* As if she had said; Now that I have found Christ whom my soul loves, I have enough, my heart is filled brim full with him, I desire no more.

u Cant. 5. compared with Cant. 6. 3.

Hast thou now such *A Good will to Christ*: Such a *fervent restless desire* after him, that thou mayst enjoy him: and such an *Acquiescence, complacency* and *satisfying delight* in the enjoyment of him? how can it be other then sincere love to him?

13. Finally, the properties of true love to Christ, are the best way whereby you may examine your love unto him. True love to Christ is, 1. *Obedential.* 2. *Transcendent.* 3. *Breathing after more evidence and assurance of Christs love.* 4. *Accepting Christs rebukes.* 5. *Sincere.* And 6. *constant.*

1. *Obedential.* True love to Christ, makes obedient to Christs commands in his word: yea to all his commands. Christ saith; (x) *If ye love me, keep my Commandments.* And again, (y) *He that hath my Commandments, and keepeth them, he it is that loveth me.* And farther; (z) *If ye keep my Commandements, ye shall abide in my love: even as I have kept my Fathers Commandments, and abide in his love. —— Ye are my friends, if you do whatsoever I command you.*

x Joh. 14. 15.

y Vers. 21.

z Joh. 15. 10. 14.

What

What Child can truly love his Father, what Servant his Master, &c. but he will be obedient to him? What Christian can truly love Christ, but he will chearfully and universally obey Christ? (a) *The love of Christ constrains us*, saith the Apostle. Both Christs love to us, and our love to Christ, compel us with a sweet force, that we obey him, and cannot chuse but obey him. Dost thou thus obey Christ and keep all his Commandments? then thou truly lovest him. But contrariwise they who are not obedient and subject to Christ, are farre from loving Christ indeed. Christ counts (b) *them his enemies, that would not have him to reign over them.* And saith; (c) *He that loveth me not, keepeth not my sayings.*

a 2 Cor. 5. 14.

b Luk. 19. 14. 27.

c Joh. 14. 24.

3. *Transcendent.* True love to Christ transcendeth and surpasseth all other love. The love of Father, Mother, Wife, Son, Daughter, Brother, Sister, yea and of a mans own life also, must give place to this love of Christ. Christ must be loved above them all: yea, all they must be *hated in comparison* of Christ. Christ himself saith; (d) *He that loveth Father or Mother more then me, is not worthy of me: and he that loveth Son or Daughter more then me, is not worthy of me. And he that taketh not his crosse, and followeth after me, is not worthy of me.* And elsewhere; (e) *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my Disciple. And*

d Mat. 10. 37. 38.

e Luk. 14. 26, 27, to 34.

whosoever doth not bear his Cross and come after me, cannot be my Disciple. Not that we must *properly* hate our wives and children; but *comparatively* we must hate them: That is, we must love them lesse then Christ. Christ must sit in the throne of our hearts and affections, and all these must sit below at his footstool. Thus those Martyrs are commended, that for the love of Jesus, (f) *They loved not their lives unto the Death.* Excellently *Ignatius*: *Now begin I to be a Disciple. I covet nothing of visibles or invisibles, that I may obtain Jesus Christ. Let fire and the Cross, and the joynting up of wild beasts, the dissections, separations, dissipations of my bones, cutting in pieces of my members, dissolution of my whole body, and the punishment of the Devil come upon me, only that I may win Jesus Christ.* Not only *Paul*, (g) *was ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* Doth thou bear such fervent, transcendent, fervent affection to Christ, that thou wouldst be content to part with all, rather then part with him?

f Rev. 12. 11.

Ignat. Epist. ad Roman. p. 86. Edit. Oxon. 1644.

g Act. 21. 31.

3. *True love to Christ, brings after more assurance and evidence of Christs love to the Soul.* They who dearly love Christ, long to have Christs love more confirmed, sealed, and manifested to them. A true taste thereof is so sweet and pleasant: they desire a full draught. A glimps of it is so delectable, they desire still a fuller view, and manifesta-

tion

tion. The more they love Christ, the more they desire to be loved of Christ. And they have a kinde of holy jealousie, lest Christ should not love them so as they desire. Love is a greedy affection, still covering after more love; thus the Church saith to Christ, (*h*) *Set me as a Seal upon thine heart, as a Seal upon thine arme; for love is strong as death, jealousie is cruel as the grave; The coals thereof are coals of fire, which hath a most vehement flame.* Here's her request: and the reason of it. Her request, To be *set as a Seal upon his heart and arme.* (*i*) *Sealing* is for ratification, confirmation, or fure making of any thing. *Setting the Church as a Seal upon Christs Heart and Arm,* seems to imply a confirming and stablishing of her in Christs *inward* affection, and his *outward* expression or manifestation thereof to her. This probably alludes to the High Priest of old, who did (*k*) *bear the names of Israel, engraven on Stones upon his heart and shoulder, for a memorial before the Lord.* She desires that she may be deeply engraven in Christs heart, in Christs love; and may be assured hereof also by the expression of his love to her. Here's her request. The reason of her request is drawn from the vehemency of her love to Christ, ready to overcome her, as death: to swallow her up as the grave; and to consume her, as a burning flame: if Christ do not support and comfort her with his love, bring her closer to his heart, and manifest his

b Cant. 8. 6

i 2 Tim. 2. 19. Neh. 9. 38 Rom. 4. 11

k Exod. 28. 11, 12, 21, 29.

his affection to her. She should even die and perish through love, if she might not be beloved. Dost thou thus long to be *set as a Seal upon Christs heart and arm*, through thy love unto him?

4. *True love to Christ accepts of his Rebukes.* *Peter* had thrice denyed Christ a little before his death. Christ appearing to his Disciples after his Resurrection, (*l*) thrice asks *Peter*, *Lovest thou me?* By this *threefold question*, secretly (as it were) reproving *Peter* his *triple denial*, and giving *Peter* occasion to testifie his repentance by his *thrice professing his love to Christ* whom he had *thrice professedly denied*. As *Augustine* saith: * *a threefold Confession is added to his threefold denial, that his tongue might not less serve his love then his fear.* —— *He was puffed up by presuming, cast down by denying, purged by weeping, proved by confessing, and crowned by suffering.* Now *Peter* thus *proved*, and tacitely *reproved*, yet hates not Christ reproving, but loves him, and thrice professes his love to him, twice appealing to Christ (who knew his heart) in these professions. Thus he accepts his rebukes, but they that cannot bear Christs rebukes, thereby they testifie their hatred to Christ.

(*l*) John 21. 15, 16, 17.

* Reddit ter negationi, trinæ trina confessio, ne minus amori lingua serviat, quam timori: & plus vocis eliquisse videatur mors quam vita præsens. —— Hinc invenit exitum ille negator, ut negatus, confitendo probatus, patiendo coronatus hunc invenit exitum, ut processus nomine perfecta dilectione moreretur, cum quo se moriturum perversa festinatione promiserat. Aug. Tract. 123. in Evang. Joan. p. 566. A. C. Basil. 1569.

Christ,

Christ said to his unbelieving Brethren; The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evill.

5. *Sincere.* True love to Christ is upright, (m) *without guil*, dissimulation or hypocrisie. *n The Virgins love thee.* They love Christ with chaste, undefiled, undivided Virgin-affections. And again, (o) *The upright love thee.* Hebr. *uprightnesse love thee; Uprightnesses*, being put for *upright ones*: the abstract for the concrete. Or, *they love thee in uprightnesses*, that is, *most uprightly*; As the Hebrew may bear, and the margin in our English Bibles intimateth. Thus *Peter* evidenced the integrity of his love to Christ, when he even appealed to Christ himself, that he loved him; (p) *Thou knowest all things, thou knowest that I love thee.* The Elect love Christ for himself, for his (q) odoriferous ointments, for his fragrant name: therefore they love him sincerely. The love that carnall men bear to Christ, is for carnall respects, (r) *for his loaves, &c.* or they love him only in word and tongue, in form and complement, as *Judas* when he kissed him: but they love him not really and cordially, in deed and in truth.

m Joh. 7, 7.
n Cant. 1. 3.
o Cant. 1. 4
p Joh. 21. 16, 17.
q Cant. 1. 3
r Joh. 6. 26

6. Finally, *Constant.* True love to Christ is a long-lasting, ever-living and continuing love. Not like *Ionas* his gourd, that comes up in a night, and vanishes in a night, but like heart of Oak or Cedar, not subject to putrefaction

faction. (s) *Grace be with all them that love the Lord Jesus Christ in incorruption.* For so the Greek word may, (as Beza observes) be more exactly translated, then, *In sincerity.* Whereby the Apostle intimates that true love to Christ is not liable to corruption, putrefaction or decay, but still continues constant. Yea the flames of true love to Christ are so hot, that no waters of affliction can quench it, no floods of persecution can drown it. (t) *The coals thereof are coals of fire, which hath a most vehement flame, Many waters cannot quench love, neither can the floods drown it.* Persecutors have taken away the Martyrs lives for Christ, but could never destroy the Martyrs loves to Christ. Therefore that love to Christ, that fadeth and dieth, especially when trouble and persecution ariseth because of the Gospel, like the withering affection of the (u) stony ground hearer, is but a counterfeit love, a meer empty shadow that vanisheth away.

By these properties, thou mayst discover thy love to Christ.

II. Love to Christians is another branch of that love which is requisite as a previous qualification, fitting persons for worthy receiving of the Lords Supper, and to that end, to be examined before we come. Touching this, note, 1. *The necessity of it.* 2. *The trial of it.*

1. The necessity of love to Christians, of brotherly love, in order to worthy communicating,

s Eph. 6. 24

Beza Annot. in loc. ἐν ἀφθαρσίᾳ.

t Cant. 8. 6, 7.

u Mat. 13. 21. Luk. 10 13.

ting, is exceeding great. And, when ever more necessary then in our dayes, wherein the love of many, both to Christ and Christians, is waxen cold: what disaffections, divisions, rents, revilings, evill surmizings, wrath, clamour, bitterness, and odious distempers, are crept in amongst brethren in this Nation more then ever! High time therefore now to cry out, where is the spirit of love? now to endeavour the recovery of this fainting, swounding and dying affection. But here the necessity of it is only to be pressed in reference to the Lords Supper. To that end ponder seriously upon these ensuing considerations.

1. He that truly loves not his Brother, that truly loves not a Christian, is a meer carnall man. For he is in his natural darkness; and walks therein. He is spiritually dead, and in Gods account *A Murderer* of his Brother; for there is *hand murder*, by shedding mens blood: *Tongue-murder*, by cruel reproaches, &c. *Heart-Murder*, by causelesse anger and hatred. (x) *He that saith he is in the light, and hateth his Brother, is in darkness, even until now. He that loveth his brother abideth in the light, & there is none occasion of stumbling in him. But he that hateth his Brother is in darkness, and walketh in darkness, and knoweth not whither he goeth; because that darkness hath blinded his eyes.* — And again it is said, (y) *He that loveth not his brother, abideth in death. Whosoever hateth his Brother, is a Murderer: and ye know, that*

x 1 Joh. 2. 9, 10, 11.

y 1 Joh. 3. 14, 15.

that no murderer hath eternal life abiding in him. Now he that is a meer carnal man, in his carnall darkneſs, ſpiritually *dead in ſin, A murderer, without eternal life abiding in him*: Cannot poſſibly perform any true ſervice unto God: And conſequently, not rightly receive the Lords Supper; which is to be managed with more then ordinary abilities. God tells the Jews, that all their duties and ſolemn ſervices were abominable to him, becauſe (z) *their hands were full of blood.* And *Paul* ſaith, (a) *They that are in the fleſh cannot pleaſe God.* Wherein can they not pleaſe him? Neither in their perſons, nor in any of their performances whatſoever. They are (b) *bad Trees*, and *cannot bring forth good fruit*; for ſuch as is the Tree, ſuch is the fruit. Such as is the *treaſury of the Heart*, ſuch are the things brought out of that treaſury. *An evil man out of the bad treaſury of his heart bringeth forth evill things* only.

z Iſa. 1. 15.

a Rom. 8. 8

b Mat. 12. 33, 34, 35.

2. No gifts or duties, though never ſo excellent in themſelves, are of any conſequence at all in the ſight of God without brotherly love. *Paul* ſaith, (c) *Though I ſpeak with the tongues of men and of Angels, and have not charity, I am become as ſounding braſſe, or a tinkling Cymbal. And though I have the gift of prophecy & underſtand all myſteries, & all knowledge. And though I have all faith, ſo that I could remove Mountains, and have no charity, I am nothing. And though I beſtowe all my goods to feed*

c 1 Cor. 13. 1, 2, 3.

the

the poor. And though I give my body to be burned, and have not charity, it profiteth me nothing. Here he inſtanceth in three ſorts of eminent gifts; tongues, prophecy, and faith of miracles: and in two ſorts of moſt admirable acts or duties, greateſt liberality to the poor, and even martyrdom it ſelf for the truth; yet all theſe nothing without charity to the Brethren. So proportionably, the receiving of the Lords Supper, though never ſo often, is nothing without brotherly love. Remarkable is that of our Saviours to this effect, having reproved unbrotherly affections and words, as a kinde of murder; (d) *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee: leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.* Chriſt makes no reckoning of the moſt *religious actions*; if there be not true *brotherly affections*. Therefore he requires brotherly love and reconcilement firſt to be endeavoured, before ſacrifice to God be preſented.

d Mat. 5. 23, 24.

3. The Lords Supper is a Sacramental Seal and Token not only of our Communion with Chriſt, but alſo of our Communion with his members, of our fellowſhip with the Saints. This the Apoſtle clearly intimates, ſaying, (e) *For we being many are one bread, and one body: for we are all partakers of that one bread.* That is, we that partake that one bread in the

e 1 Cor. 10. 16, 17.

the Lords Supper, made up of many grains of Corn, are mystically one with each other in Christ, though we be many. We all are but one bread, though many grains; one body, though many members. Such is our Vnion and Communion with one another, confirmed in this Ordinance. Now without true brotherly (f) *Love which is the band of perfectness* among Brethren, we shall but deal hypocritically in the Lords Supper, professing Vnion and Communion with the Brethren, to whom we have no true love; which is the bond of this Vnion and Communion.

f Col. 3. 14

4. The Lords Supper was ordained to confirm unto us Gods remission of our sins unto us in Christs blood. For in the institution Christ saith of the Cup, (g) *This is my blood of the New Testament, which is shed for many for the remission of sins.* That is, this wine in the Cup is a signe and seal of my blood of the New Testament, shed for obtaining remission of sins to many, even to all the Elect. So that Christs blood and remission of sins purchased thereby, are signified and sealed to us in the Lords Supper. Now we cannot have Gods pardon of our sins sweetly and comfortably by this Ordinance, or any other applied to our Consciences, unless we have true brotherly love, and exercise it also in forgiving one another our trespasses, and mutual injuries that may fall out. Upon

g Mat. 26. 28.

those

therefore requires Christ taught us so pray for pardon: (h) *And forgive us our debts, as we forgive our debtors.* For confirmation of which Petition Christ addes, (i) *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And Christ farther shews in an eminent Parable to this purpose, (k) That if we forgive not to one another our small debt of an hundred pence, we cannot expect that God will remit our great debt to him of ten thousand talents.

h Mat. 6. 12 Luk. 11. 4.

i Mat. 6. 14 15.

k Mat. 18. 23. to the end of the Chapter.

5. Finally, to come to the Lords Supper, without true brotherly love, with divided, uncharitable, unbrotherly hearts, is most unsuitable and disgraceful both to Christ and his Supper. *To Christ*, because he is one, and unites all his Members to himself as head, and to each other as fellow Members, in one mysticall body: *To the Lords Supper* also, for that's a bond of our Union and Communion with Christ, and with one another as his members. Now how can we draw neer to Christ this *uniting Head*, or to the Lords Supper this *uniting Ordinance*, without brotherly love and union; but we crosse and dishonour both? In these respects true brotherly love is necessary before we communicate, to fit for worthy receiving. And therefore it is necessary we try and examine before-hand our *Brotherly love.*

2. The

2. The Trial of our true Brotherly love follows. True brotherly love hath these excellent properties, whereby it may be examined and discovered. 1. It *ariseth from our love to God.* 2. It *is pure.* 3. *Spiritual.* 4. *Universal.* 5. *Sincere.* 6. *Kindly-affectioned.* 7. *Consenting in the society of the Brethren.* 8. *Fervent.* 9. *Constant.*

1. True Brotherly Love ariseth from, and is accompanied with our true love to God. (*l*) *Every one that loveth him that begat, loveth him also that is begotten of him.* That is, he loves the godly for Gods sake, the spiritual Child for the Fathers sake. But we love him that begat for his own sake. And *Iohn* adds, (*m*) *By this we know that we love the Children of God, when we love God and keep his Commandments.* So that, make sure thy love to God: this makes sure thy love to the Brethren. But how shall I know that I truly love God? *Answ.* By thy chearful keeping of all Gods Commandments without grumbling and murmuring. (*n*) For *this is the love of God,* (saith *Iohn*) *that we keep his Commandments, and his Commandments are not grievous.* And brotherly love is one of his Commandments. (*o*) *And this Commandment have we from him, that he who loveth God love his Brother also.* And how shall I know whether I truly keep Gods Commandments? *Answ.* See formerly in the trial of *New Obedience.*

l 1 Joh. 5. 1

m Vers. 2.

n Vers. 3.

o 1 Joh. 4. 21.

2. True brotherly love is pure. It's seated in

in, and flowes from *a pure heart:* an heart (d) *purified by faith* juſtifying, and by the (e) ſpirit ſanctifying. (f) *Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren, ſee that ye love one another with a pure heart.* So that a carnall unſanctified man can never, ſo remaining, truly love the brethren. An impure carnal heart can afford no other then impure carnall affections.

d Act. 15. 9
e 1 Cor. 6. 11.
f 1 Pet. 1. 22.

3. True brotherly love is ſpiritual. It is carried to Gods people in ſpiritual, not in carnal reſpects. To love Gods people for their greatneſs, wealth, beauty, wiſdom, learning, friendlineſs, kindred, and like carnal conſiderations, is but to love them carnally; a Reprobate may ſo love them. True love reſpects them ſpiritually, and for ſpiritual conſiderations, *viz.* It loves them,

1. As Gods Children. (g) *Every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know that we love the children of God.* ——— Then we love aright, when we love the regenerate for their Regenerations ſake: Gods children for Gods Image in them: the godly for their godlineſs: the Saints for their Saintſhip: Chriſtians for their Chriſtianity. When we love them principally for God, Chriſt, Grace, Godlineſs, Holineſs, *&c.* which we apprehend to be in them. And when, as their graces grow, our love grows alſo more and more towards

g 1 Joh. 5. 1, 2.

them. This evidenceth the ſpiritualneſs and truth of our love. What may we think of them then, that moſt of all hate Gods people for their godlineſs, graces, &c?

2. As Brethren in Chriſt. There's a ſpirituall *Brotherhood* in Chriſt, wherein all his members relate to one another as Brethren, Chriſt being *the firſt-born among many Brethren*. Now we have true love to the Brethren, when we love them as Brethren, for their brotherhood. (*h*) *Love the brotherhood*, ——(*i*) *Love as Brethren.*

h 1 Pet. 2. 17.
i 1 Pet. 3. 8

3. As fellow-members. The Apoſtle at large ſhews, that all the members of Chriſts myſticall body are alſo (*k*) *fellow-members to one another*. And that they are ſo placed in Chriſts myſtical body, that they all have a mutuall dependence upon, and need of one another. Hence from this relation of member-ſhip, he urged a double act of member-like love, *viz.* 1. Mutuall member-like caring for one another. (*l*) *The members ſhould have the ſame care one for another*, being mutually aiding and aſſiſting to one another, though never ſo mean: as the eye or hand will ſtoop down, to help the foot that's wounded or pained. 2. Mutuall member-like ſympathy and compaſſion to one another. (*m*) *And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoyce with it.* A truly loving member not only rejoyceth with the rejoycing, &c. but alſo

k 1 Cor. 12. 12. &c.
l Verſ. 25.
m Verſ. 26.

ſo grieveth with the grieved, ſmarteth with the pained, ſuffereth with the afflicted, wanteth with the neceſſitated, is in bonds with the impriſon'd, &c. from this ſympathizing diſpoſitiō. Is thy love to the brethren ſuch a ſpirituall love in theſe ſpiritual notions & conſiderations? 4. True brotherly love is univerſal: To one Chriſtian, as well as to another, to all as well as to any, whether rich, poor, bond, free, male or female. *Philemons* love was commended by *Paul*, that it was (*n*) *towards all Saints*. And upon the ſame ground, the *Coloſſians* love was matter of *Pauls* thankfulneſs to God; (*o*) *We give thanks to God,—Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the Saints*. And no wonder; for he that loves one perſon truly for godlineſs and grace, he will love every perſon, wherein grace or godlineſs appears; thoſe moſt, that diſcover moſt grace. For the like cauſe will produce the like effect. Thoſe then that have the love of the brethren with reſpect of perſons; that love the rich Saints with their *gold Rings, and gay Cloathings*, but not the poor Saints with their *vile raiment, &c.* they deal not ſincerely in their love. For Chriſt is as truly precious and amiable for ſubſtance, in one Chriſtian as in another.

n Philem. Verſ. 5.
o Col. 1. 3. 4.

5. True brotherly love is ſincere. The command is, (*p*) *Let love be without diſſimulation*. The practice according to this command was in theſe to whom *Peter* writes, who had

p Rom. 12. 9.

q 1 Pet. 1. 22. (q) *purifie themselves unto the unfeigned love of the Brethren.* The pattern of our sincere love to the Brethren, is (r) *Christs sincere love to us*, often urged to this end. Now the sincerity of our brotherly love, evidenceth it self principally two wayes, *viz.*

r Joh. 13. 34, 35. & 15. 12. Eph. 5. 2.

1. By the reality of it. True brotherly love is not meerly verbal and complemental, in words and shows; but real and substantial, in deed and truth. The *Hebrews* not only loved the Saints, but loved them really. (s) *God is not unrighteous to forget your work and labour of Love, which you have shewed towards his name, in that ye have ministred to the Saints, and do minister.* *John* exhorts to this reality; (t) *My Little children, let us not love in word, neither in tongue, but in deed and in truth.* Complemental love may be false love, treacherous love. *Joab* offers to kisse *Amasa*, and strikes him under the fifth rib, that he died. *Judas* kissed Christ, and thereby betrayed him to be crucified.

s Heb. 6. 10

t 1 Joh. 3. 17, 18.

2. By the scope and aime of love. True love to the Brethren seeks and intends their good as well as our own. (u) *Love seeketh not her own.* That is, not only: not exclusively, so as to shut out our Brethrens good and welfare. (x) *Look not every man on his own things, but every man also on the things of others.* When men pretend love to the brethren, and intend only their own ends, and to serve their own turns of them, never truly minding their brethrens

u 1 Cor. 13. 5.

x Phil. 2. 2, 3, 4.

threns good, they exercise not *brotherly love*, but *self-love*. The world is full of this counterfeit love.

6. True brotherly love is kindly affectioned. (y) *Be kindly affectioned one to another with brotherly love*. The word here rendred, *kindly affectioned*, is very emphatical, and originally signifies that dear natural affection that is betwixt Parents and Children: as also the loving of that affection. It is as much as, *Be loving-kinde*. Now this *Loving-kindness*, or *kinde affectionateness*, discovers it self divers wayes, *viz.* 1. In courteousness, the Apostle urging divers Acts and expressions of brotherly love, saith, (z) *be courteous*. The Greek word here used, seems to intimate such a sweet disposition, as studies and endeavours things grateful & acceptable to Gods people, and to render it self well-pleasing to them. Contrary unto which is churlishness, crabbidness, and crookedness of disposition. 2. In compassionateness. (a) *Be pittiful*. Or as the Greek may more exactly be rendred; *Easily compassionating*. Or, *Easily moved to bowels of compassion*. This implies both a compassionate disposition, and a quickness, easiness to that compassion. When the heart beholding the distresses of brethren is tender over them, quickly moved and melted towards them, presently bleeds over them. 3. In bearing one anothers burdens. (b) *Bear ye one anothers burdens*. ——— The Apostle having

y Rom. 12. 10. φιλόστοργοι

z 1 Pet. 3. 8 φιλόφρονες tanquam φίλοφρονῶν qui sapit amica h. e. studet facere ea que alteri amica sunt. *Piscat. in loc.*

a Εὔσπλαγχνοι. 1 Pet. 3. 8.

b Gal. 6. 1, 2.

exhorted spiritual ones to restore a man overtaken in a fault, with the spirit of meekness: presently adds this of *bearing one anothers burdens.* He seems to intend the slips and frailties, even among the spiritual, which are a *burden* to them. They must help one another to *bear these burdens*, not by encouraging them, countenancing or conniving at them, this were to burden them more: but by helping them to get rid of their burdensom corruptions, by wise, kind, meek, loving reproofs, admonitions, instructions, exhortations, having tender compassion over them.

7. True brotherly love is best contented in the godly society of the brethren. *David* was a *companion of all them that feared God and kept his Commandments.* He counted the (d) *Saints the excellent on earth: in them was all his delight.* Such as truly love the godly above all people, desire to live with the godly above all people. Contenting Society is hardly dissembled: But such as are weary of the company of the gracious, and delight more in the Society of the carnal, they are strangers to true brotherly love. 8. True brotherly love is or ought to be fervent. (e) *See that ye love one another with a pure heart fervently.* And *John* intimates so fervently, as if need require, not only to part with our goods to the brethren, but when we have a just call, to part with our lives for the brethren. (f) *Hereby perceive we the love of God, because he laid down his life for us: and we* (g) ought

c Psa. 119. 63.
d Ps. 16 3.
e 1 Pet. 1. 22.
f 1 Joh. 3. 16, 17.
g In what cases we are to lay down our lives for the brethren. See in my believers Evidences, Chap. 8. Sect. 5.

ought to lay down our lives for the brethren. This is the highest expression of love: this is fervent love indeed, & fervent love may have many inferiour degrees. Generally there is such coldness and frozen-heartedness towards Gods dear children, that it's evident, there's little true love to them in the world.

9. Finally, True brotherly love is constant and continuing, & so ought to be. (*h*) *Let brotherly love continue*—, (*i*) *charity never faileth*; but whether there be Prophecies, they shall fail; whether there be tongues, they shall cease, &c. True love is not like *Ionas* his Gourd, suddenly springing, and as suddenly dying: but like Cedar or heart of Oak long-lasting, yea ever-living. Love of the brethren will continue till death, yea & beyond death in heaven. Then the Saints shall love one another perfectly without all disaffection or corruption: and they shall joyntly be swallowed up in the love of God to all eternity.

h Heb. 13. 1
i 1 Cor. 13. 8.

Thus try the truth of thy brotherly love. And having found it in thy self, abound and persevere therein. This it that which the Apostle so pathetically urgeth upon his (*k*) *Philippians*, and in them upon us. This that excellent Grace which he so commends above all gifts to the (*l*) *Corinthians*. And this is that which Christ himself so earnestly commends to his Apostles, as the very badge and character of his Disciples. (*m*) *A new Commandment I give unto you, that ye love one another, as I*

k Phil. 2. 1, 2, 3, 4, 5.

l 1 Cor. 13. 1. to 9.

m Joh. 13. 34. 3.

have loved you, that ye alſo love one another. By this ſhall all men know that ye are my Diſciples, if ye have love to one another.

VI. THANKFVLNES is a farther qualification, neceſſarily required to fit and prepare us for worthy receiving of the Lords Supper. And touching which conſequently we are to examine our ſelves. Here underſtand that thankfulneſs which peculiarly reſpects Chriſt, his Death, his new covenant, and his Supper. Now conſider, 1. *The Neceſsity*, 2. *The Diſcovery of this thankfulneſs.* 1. The neceſſity of true thankfulneſs for Chriſt, his death, his new Covenant, and Sacrament peculiarly, to fit us for worthy receiving of the Lords Supper, is evident upon theſe grounds.

1. Thankfulneſs was uſed and expreſſed by Chriſt at his inſtitution of the Lords Supper; (*n*) *And he took the bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you; This do in remembrance of me. Likewiſe alſo the Cup after ſupper, ſaying, This cup is the new Teſtament in my blood which is ſhed for you.* That he gave thanks is clear. What was the (*o*) matter or form of his thanksgiving, is not evident. Yet it's moſt likely that Chriſt who did all things properly, gave thanks with reference to the Action in hand, *viz.* not onely for the outward Elements, but eſpecially for the inward,

* Luk. 22. 19, 20. & 1 Cor. 11. 24, 25.

o Some think that Heavenly Prayer in Joh. 17. was the Prayer which Chriſt uſed in inſtituting the Lords S. 1. Partly from the ſuitableneſs of the matter of it. 2. Partly from the agreeableneſs of the time of it. See Joh. 18. 1.

ward mysteries to be represented by them, that now his death approached, wherein his body was to be broken, & his blood shed for the life of the world, for the nourishment of his Elect, which he delighted to accomplish. And the Lords Supper from Christs giving thanks at the institution, is denominated by the Greek Fathers Εὐχαριστία, *The Eucharist*; That is, *The Thanksgiving*. It being the Christians eminent *Thank-offering*. Now if Christ gave thanks at the first institution: proportionably we are still to give thanks in all after-Administrations of the Lords Supper, especially because Christ saith, *Do this*, in reference to the whole Action.

2. The matter of the Lords Supper eminently calls for thankfulness, *viz.* 1. The Inward matter signified and sealed, *Christs body and blood*; That is, Christ crucified, together with all the vertues, benefits, victories, Purchases and Priviledges of his Death. This the inward matter and mystery of the Lords Supper. Oh what matter of thankfulness is this! Think how excellent Christ is, Gods (p) *onely Son*, (q) *The Son of his love*, yea (r) *God* himself; therefore farre beyond ten thousand worlds. Think what his death was! Such a death, as (all things considered) never was endured: wherein malice of men, rage of all the powers of darkness, the wrath of God & (s) sins of all the Elect did meet in him at once. And think what we worthless sinners gain

p Joh. 3. 16
q Col. 1. 13
r Joh. 1. 1; Phil. 2. 6.
s Isa. 53. 6.

gain by this Death of Christ? What pardons, Reconciliation, Peace with God, &c. And all these confirmed to us in the Lords Supper, that lasting Monument of Christ crucified: Oh what manifold cause of thankfulness is here:

2. The outward matter of the Lords Supper, *viz.* the Elements of *Bread and Wine*, together with the actions of *taking, blessing, breaking, giving, eating and drinking them*; affords also much cause of thankfulness, that Christ would thus condescend to our weakness, as to represent such heavenly mysteries to us by such homely elements and actions. He deals herein with us, as once with doubting *Thomas*, makes us (as it were) thrust our finger into the print of his nails, that we may believe, helps our inward graces by our outward senses.

3. The ends of the Lords Supper are such, that they notably challenge manifold thankfulness from us, whensoever we partake the Lords Supper. These ends are; The solemn (*t*) remembrance of Christs Death, never to be forgotten: The (*u*) nourishing of the inward man, of faith and all our graces. The (*x*) confirmation and application of the New Testament with all the Promises thereof to us: The Ratification of the (*y*) pardon of our sins in Christs blood. And the sealing up unto us that sweet priviledge of (*z*) Communion with Christ and with one another. Not one of these but deserves much thankfulnesse;

t Luk. 22. 19. 1 Cor. 11. 25.
u 1 Cor. 11. 20.
x Mat. 26. 28.
y Mat. 26. 28.
z 1 Cor. 10 16, 17.

How

How great thankfulneſs then is due for all of them together in the Lords Supper?

2. The Tryal of our thankfulneſs, which is thus neceſſary for worthy communicating, comes next to be conſidered: and we may try the truth of our thankfulneſs, by the three eminent Acts or degrees of thankfulneſs, *viz.* 1. *Notice-taking or acknowledgement of bleſſings received.* 2. *Eſtimation of mercies received and acknowledged.* 3. *Retribution or rendering again for mercies received, acknowledged and eſteemed.*

1. *Notice-taking* or *acknowledgement of benefits received*, is a firſt degree or Act of thankfulneſs. Till a man take notice of a benefit; and whence it comes, he can neither eſteem it, nor render again for it as he ought. Thus when *David* would expreſs his thankfulneſs to God for enabling him and his people to offer ſo willingly and liberally towards the building of the Temple, He takes notice of the benefit and whence it came, even all from God alone; (*a*) *Our God, we thank thee, and prayſe thy glorious name. But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee.* And in the Hebrew phraſe, *Giving of thanks*, is moſt uſually expreſſed by, (*b*) *Confeſſing to the Lord.* For confeſſing and acknowledging what good we receive, and whence we have it, is a prime point of thankfulneſs. Contrariwiſe it's

a 1 Chron. 29. 13, 14, 16.

b Pſ. 105. 1. and 106. 1. & 107. 1. & 136. 1. and frequently in the B. of Pſalms.

it's a point of deep ingratitude not to observe and acknowledge the benefits, and whence they come. *Israel* is blamed for this, (c) *She did not know that I gave her corn and new wine, and oil, and multiplied her silver and gold.* Such, like Swine, eat up and devoure the Acorns or mast, but never look up to the Oak whence they fall:

c Hos. 2. 8.

Dost thou now duly take notice of that mercy of mercies, Jesus Christ and his Death? how mysteriously the saving of sinners by him is contrived in Gods eternal Counsel, and revealed in the Scriptures? How Christ his death, and all his benefits, originally flow from Gods meer grace, and the good pleasure of his will? Dost thou duly observe and acknowledge the mercy of the Lords Supper, tendering and applying Christ and his death, and how it was from Christs tender love and care of his Church that he instituted it? This is some degree of gratitude. But alas, how many come to the Lords Supper, who do not considerately take notice of this Mystery of saving sinners by Christ, which is the sum of all the Bible! &c.

2. *Estimation of Benefits received and acknowledged*, is a second Act or Degree of thankfulness. The Virgin *Mary* thankfully magnifying the Lord for that extraordinary mercy to her, Her Conception of Christ by the Holy Ghost: She notably estimates and amplifies the Mercy, by the Majesty of the Giver,

Giver, the meanneſs of the Receiver, and the Greatneſs of the Gift; (*d*) *My ſoul doth magnifie the Lord, — For, he hath regarded the low eſtate of his hand-maid; —— for he that is mighty hath done to me great things.* God had done great things for *Mary*, in that Chriſt according to the fleſh was conceived in her womb: but he hath done greater for thee, in that Chriſt according to the Spirit is conceived in thy ſoul. She was happy in *bearing Chriſt*, much happier in *believing in Chriſt*. She was happy in being Chriſts natural Mother: Happier in being Chriſts *ſpiritual member*. Now as true thankfulneſs eſteems and values mercies, turns them over and over, views them on every ſide &c. ſo unthankfulneſſe debaſes, vilifies, diſcommends, twits, fleights the mercies, as *Iſrael* the *Mannah*, (*e*) *Our ſoul loatheth this light-light Bread*, as the Hebrew phraſe is.

d Luk. 1. 46. 48. 49.

e Numb. 21. 5. and 11. 6.

Art thou now qualified with thankfulneſs for the Lords Supper, where then is thy due eſtimation of 1. *Chriſt*, 2. *His Death*, 3. *His Supper*? All theſe are thankfully to be eſteemed according to their reſpective worth, by thankful Communicants.

1. Doſt thou eſteem Chriſt, the Matter of the Lords Supper, according to his worth? *Paul* ſo eſteemed him, that he deſired to (*f*) *Know nothing but Chriſt*. That he (*g*) *counted all things loſſe for the excellency of the knowledge of Chriſt: yea all things dung that he might win Chriſt.*

f 1 Cor. 2. 2

g Phil. 3.

Christ. The Church so esteemed Christ, as to count him, (*b*) *The chief among ten thousand.* How dost thou estimate Christ? Dost thou amplifie and commend Christ to thy self by such consideration, as may raise up greatest estimation of him? As, 1. The greatnesse of the Giver; (*i*) the all-sufficient, self-sufficient God. Having all happinesse, fulness and perfection in himself, and no way needing any of his creatures. Yet he gave Christ for us. 2. The eminency of the Gift or Benefit. Christ is (*k*) *The Gift of God*, That is, *The Gift of Gifts.* No other Gift being comparable to him. And therefore they are said to have (*l*) *Received no mercy*, that are not partakers of this mercy of mercies. He is (*m*) *the Son of God, the only begotten Son of God*, (*n*) *the brightnesse of his Fathers glory, the expresse character of his person.* (*o*) *The Son of his Love*; (*p*) *Holy, harmless, undefiled, separate from sinners, and higher then the Heavens*; *&c.* Who can truly know Christ, and not highly esteem Christ? 3. The indignity of them for whose sakes Christ was given. He was intentionally indeed given (*q*) *for his* elect *sheep*, and *for his Church*: But these all undone by the fall of the first *Adam*, and whilest in that wretched state. Whilest (*r*) *yet without strength, when sinners, whilest enemies*, whilest (*s*) *enmity it self against God*: when they were (*t*) *dead in trespasses and sins*, (*u*) *in the gall of bitternesse and bond of iniquity*: Even then when there was nothing

h Cant. 5. 10. &c.

i Joh. 3. 16. Gal. 4. 4. Gen. 17. 1.

k Joh. 4. 10

l 1 Pet. 3. 10.

m Joh. 3. 16.

n Heb. 1. 3.

o Col. 1. 13

p Heb. 7. 26.

q Joh. 10. 11. 15. Eph. 5. 25.

r Rom. 5. 6. 8. 10.

s Rom. 8. 7

t Eph. 2. 1.

u Act. 8. 23

thing but unworthiness and abominableness in them, was Christ given for them. And this, whilst Christ was not given for the Reprobates of the world, (for whom Christ *would not* so much as (*x*) *Pray*, much lesse die,) & yet these in no worse condition by nature, then those for whom Christ died. How doth this heighten the mercy! 4. The motive or impulsive why Christ was bestowed, was not any thing at all in the creature: but meerly the free Grace and (*y*) *Love of God*. Vpon these and like considerations what estimation hast thou of Christ?

x Joh. 17, 9

y Joh. 3, 16

2. Dost thou esteem Christs Death, The Mystery of the Lords Supper? Christ is the matter, but how? Christ as crucified, as (*z*) *Broken*, as slain for us: in that respect Christ is the matter, his Death therefore is the Mystery of it. How dost value Christs Death? Dost thou estimate it, according to the true valuableness of it? *viz.* 1. Esteemest thou Christs death according to the love evidenced in it? (*a*) *Greater love then this hath no man, then that a man lay down his life for his friends.* But greater then this Christ shewed, in laying down his life for enemies. (*b*) *Hereby perceive we the love of God, because he laid down his life for us.* Was ever love like this love? The Apostle prayes for the Ephesians, (and his expressions are admirable:) (*c*) *That they may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and*

z 1 Cor. 11, 24.

a Joh. 15, 13.

b 1 Joh. 3, 16.

c Eph. 3, 18, 19.

to

to know the love of Christ, which passeth knowledge. He measures Christs love by 4 *Dimensions.* Philosophy knows but three, *Length, Breadth and Depth:* Divinity adds a fourth *Heighth*; intimating that Christs love is far beyond all ordinary measures and dimensions. There's *Depth* in it without bottom: *Heighth* in it, without top: *Breadth* in it, without side: and *Length* in it, without end. Yea, it utterly passeth knowledge. Christs warmest love to sinners flowed with his blood out of all his wounds. Esteemest thou his Death, according to Christs love in dying? 2. Esteemest thou Christs death, according to the sufficiency of it? Christs death was (*d*) *an Odour of a sweet smell, most acceptable to God.* (*e*) *He by once offering up of himself hath for ever perfected them that are sanctified.* So that there *needs now no more Sacrifice for sins.* The infinite dignity of his person, so infinitely dignified his passion. Hence Christ by his short suffering prevailed more for our salvation, then all men on earth or Angels in Heaven could have done, if they should have suffered to eternity. 3. Esteemest thou Christs death according to the many inestimable benefits of it? Hereby (*f*) Sinners are justified & sins purged away: Hereby (*g*) Enemies to God are reconciled: Hereby (*h*) death, & he that had the power of death, the Devil, with all Principalities and powers are subdued. Hereby (*i*) eternal Redemption from spiritual thraldom

d Eph. 5. 2.

e Heb. 10. 14.

f Rom. 3. 25.

g Rom. 5. 10.

h Heb. 2. 14 Col. 2. 14, 15,

i Heb. 9. 12

is

is obtained. In a word, hereby we (k) have acceſſe with boldneſſe and entrance into the Holieſt of all, Heaven it ſelf. * *Chriſts blood is Heavens Key.* Oh what ſoul can truly taſte theſe ſaving purchaſes of Chriſts death; and not admire it!

(k) Heb. 10. 19. 20.

* Sanguis Chriſti Clavis Cœli.

(3.) Finally, doeſt thou aright eſteem the Lords Supper it ſelf? It deſerves high eſtimation: 1. For the myſteries in it: *Chriſts death* and all the benefits of it: The *New Covenant* and all the promiſes of it: *Communion with Chriſt*, and all the comforts of it. 2. For the familiarity of it. Herein Chriſt deals familiarly with his members. He ſtoops to their ſenſes below, that their ſenſes may lift up their faith to him above. He repreſents higheſt myſteries under meaneſt elements and actions. Thus he *condeſcends* to our *earthlineſſe* that we may *aſcend* to his *heavenlineſſe*. 3. For the Firmneſſe of it. In right uſe, the Lords Supper doth as ſurely ſignifie, ſeale, and exhibit Chriſt crucified and all his benefits to us, as we partake the outward elements; there being ſuch a Sacramental union betwixt ſignes and things ſignified. Do theſe and like conſiderations raiſe up thy thoughts to an high eſtimation of this Ordinance?

3. *Retribution, or rendring again according to the benefit received, acknowledged and eſteemed*, is the third and higheſt act or degree of thankfulneſſe. When *David* was moſt enlar-

(l) Psal. 116. 12. ged unto thankfulnesse, he saith, (l) *What shall I render unto the Lord, for all his benefits towards me?* And because King *Hezekiah*, recovered of his sicknesse at his prayer, (m) *rendered not again according to the benefit done unto him, therefore there was wrath upon him, and upon Judah and Jerusalem.* If non-rendring be so dangerous, then how dangerous is it to render to God evil for good;

(m) 2 Chron. 32. 25.

But what can we, or ought we, to render again for Christ, for his Death, for his Supper, which are the eminent benefits that immediately call for thankful returns or rendrings when we communicate? *Answ.* What should we not render again for these benefits? All we can render is farre too little. We should render.

(1) Triumphant praises. Thus *David* resolved to render; (n) *I will take up the cup of salvations, and call on the name of the Lord.* That is, I will take up the Cup of Thankgivings for Gods salvations and deliverances; and will pray and praise God, or preach abroad Gods mercies. For *Israel* offered for mercies received Thank-offerings, eating thereof with joy before the Lord, and in their eating were wont to take up the Cup of wine, and blesse God; to this custome *David* alludes. In like sort we should be much in Praises and Thankgivings for Christ, his death, &c. As *Paul* notably (o) thanks Christ, not only for calling him to the Apostolical Ministery, but

(n) Psa. 116. 13.

(o) 1 Tim. 1. 11, 12, 15, 16, 17.

also

alſo and eſpecially for coming into the world to ſave ſinners, and himſelfe chief of ſinners, making him a pattern of his grace, to all that after ſhould believe.

(2) Indeared affections. Chriſt pardons the womans many ſinnes; this was one fruit of his Death. Hereupon (p) *She loved him much,* and teſtified the ſame by *waſhing his feet with her teares, wiping them with the hairs of her head, kiſſing them,* and *anointing them with ointment*; She hath nothing too good, nothing good enough for Chriſt. Hath Chriſt (q) *loved thee, and given himſelfe for thee*, leaving this Sacrament, as a legacy of his love? Oh how ſhould'ſt thou love him again, that thus loved thee firſt!

p Luk. 7. 37 38, 47.

q Gal. 2. 20

(3) True hearted repentance and reformation. Chriſt came into *Zacheus*'s houſe to dine with him, yea rather into *Zacheus* his heart, there ſpiritually to feaſt his ſoul: preſently *Zacheus* the Arch-publican penitentially reformes; (r) *Behold, Lord, the halfe of my goods I give to the poor, and if I have taken any thing from any man by falſe accuſation, I reſtore him fourefold.* And Chriſt teſtifies; *This day is ſalvation come to this houſe, foraſmuch as he alſo is the ſonne of* Abraham. *Saul* was a moſt cruel (ſ) *Perſecuter* of Chriſt and his Members, as even himſelfe teſtifies: but Chriſt no ſooner appears to him in his circuit of perſecution, and converts him, but he wonderfully reformes. (t) *He ſtraightway preached Chriſt in the*

r Luk. 19. 2, to 11.

ſ 1 Tim. 1. 12. Acts 26. 9, &c. & 9, 1, 2, &c.

t Act. 9. 18.

Synagogues, that he is the Sonne of God. Of a Persecutor he becomes a Preacher of Christ and his Gospel. This was a thankful return indeed. Thy true thankfulnesse for Christ and his death, will make thee render to him the like repentance and reformation.

(4.) The life of faith and new obedience, is another thankful returne for Christ and his death. *Paul* apprehending that Christ (u) *loved him, and gave himself for him; lived by faith.*——yea not so much *he, as Christ lived in him.*—Yea Christ being (x) revealed in him, how immediately obedient was he in that extraordinary service of preaching Christ among the Gentiles, *not consulting with flesh and blood!* and this new obedience is the return that Christ expects from us, for giving himself for us. That we (y) *should neither live, nor die to our selves, but to the Lord, who therefore died, rose again, and revived for us, that he might be Lord both of quick and dead.*

u Gal. 2. 20

x Gal. 1. 15 16.

y Rom. 6. 4. &c. with Rom. 14. 7, 8. 9.

5. Performance of vows and promises is another thankful returne. When *David* had questioned with himself, (z) *What shall I render to the Lord, &c?* He answers himself presently, *I will pay my vows unto the Lord.* We all of us have the vows of God upon us, according to the tenour of the New Covenant, confirmed by Baptisme and the Lords Supper. Therein we promised to become Gods People, and to walk as Children of our heavenly Father, as members of Christ, as Temples of

z Psa. 116. 12, 14.

the Holy Ghost, being baptized into their name.

6. Finally, a willing cheerful readiness, if we be called thereto, to suffer for Christ, who so willingly suffered for us. Christ spared not his blood for us, nor should we spare our blood for him. Upon this account [a] *Paul counted not his life dear unto him.* ——— Yea he was *ready, not only to be bound, but also to die at* Jerusalem *for the name of the Lord Jesus.* [a] Act. 20. 23, 24. & 21, 13.

These are suitable returnes for the great benefits of Christ and his death. Try now whether thou canst and dost render such Praises, Affections, Reformation, Life of Faith, and New Obedience, Performance of Vows, and (if need be) Sufferings for Christ and for Righteousnesse sake. Thus examine thy *Thankfulnesse.*

VII. A SPIRITUAL APPETITE to this heavenly banquet, and to Jesus Christ therein, is the next and last *Communion qualification*; touching which we are to examine our selves before communicating. By *spiritual appetite*, I understand that spiritual hunger and thirst, those holy desires, vehement pantings, breathings & longings of soul after these heavenly dainties, and especially after Jesus Christ therein.

1. The necessity of this spiritual Appetite before we come to the Lords Supper, is evident. For,

1. This Sacrament is a blessed feast, and spiritual banquet. It is called *A Supper*, yea (b) *The Lords Supper*. Christ is the *Master* of the Feast; and Christ is the *Matter* of the Feast. His precious body is here tendered as *bread of life*: and his blood as *water of life*, to satisfie, strengthen, and enliven for ever every believing soul. Now a *Feast* and an *Appetite* are Relatives: and so a *spiritual Feast* and a *spiritual Appetite*. What good doth the best Feast to him that hath no appetite? or what advantage is the keenest appetite to him that can come at no food to satisfie it? it torments him but so much the more: So here. And if ever dainties will stirre up dul appetites, these rarest provisions will excite spiritual hungrings and thirstings after them. What? feed upon Christs body, blood, merits, righteousnesse, pardons, purchases, victories, and all other benefits of his death? who would not long for this Supper?

b 1 Cor. 11. 20.

2. No small advantage will redound to us, by the sharpnesse and livelinesse of our appetites to this Ordinance. Hereby we shall feed upon Christ more heartily: (c) *Discerne* and relish him more sweetly: Be satisfied with him more contentedly: Be affected with him more joyfully and thankfully: and be mightily cheared up and strengthened for all sacred employments. Whereas if we come without appetites, or with dull, weak, crazy appetites, we shall have small or no delight in

c 1 Cor. 11. 29.

this

this banquet. (d) *The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet.* d Pro. 27. 7.

2. The trial of a right spiritual Appetite to the Lords Supper follows. Examine it by these insuing properties.

1. A good sharp lively Communion-Appetite would be often eating. Hunger bites and gnaws the sound stomack if but one meal be miss'd: The misse of this ordinance, paines and grieves the soul of an hunger-bitten Christian. The Primitive Christians had lively Appetites after this Supper; they desired it often, yea they had it often. *Paul* (e) once and again, intimates a frequency of their communicating. And *Luke* seemes to insinuate, that it was their accustomed manner to communicate every *Lords day*, which is the first day of the week; ——(f) *And upon the first day of the week, when the disciples came together to break bread*, Paul *preached unto them.* Had we such hunger and thirst after Christ as they had, we should desire the Lords Supper, as often as conveniently it might be had. What weak and bad appetites have they, that can content themselves with once communicating in the year, at *Easter*: yea perhaps with once in five or six yeares? e 1 Cor. 11. 25. 26. f Act. 20. 7.

2. Such as have good appetites will be at paines and cost to obtaine food. *Hunger* (we say) *breakes the stone walls*; will make a man labour early and late, with sweat of his

brows to get his bread; and not grudge to lay out his money for necessary sustenance. Hunger made *Jacob* (g) send his sons into Egypt to buy bread; and natural affection made him willing to send *Benjamin*, his darling with them. *Isaiah* in his prophecy of Christ, saith; (h) *Ho, every one that thirsteth*, (there's appetite,) *come ye to the waters*: (there's paines-taking;) *Come ye buy and eat*; *yea come, buy wine and milk*; that is all variety of spiritual Provisions in Christ; for to him is this invitation: (There's cost.) Consider now, what pains wilt thou be at for this Sacramental Feast; wilt thou search and examine thy self aforehand diligently, as hath been directed? what cost and charge wilt thou be at? wilt thou sell all that thou hast to purchase that pearle? wilt thou penitentially part with all, even thy dearest corruptions, thy pride, covetousnesse, &c. that thou mayest be a welcome guest at this Table?

3. He that hath a good spiritual appetite to this Feast, will be glad when Christ by his Ministers invites him thereunto. Meal-time is a gladning time to such as have good appetites, because then their hunger and thirst shall be satisfied. It holds both in the corporal and spiritual appetite. *David* had many a sweet meal in Gods house, by Prayer, Hearing, and other Ordinances: therefore how was he affected, when opportunities of such refreshing were tendered! (i) *I was glad*

g Gen. 42. 23. & 43. 13, 14.

h Isa. 55. 1.

i Ps. 122. 1.

when

when they said unto me, Let us go into the house of the LORD. He had a lively appetite, he was an hungry soul; that was gladned with such spiritual invitations. Hence (some think) the sound of the (k) *Silver Trumpets* (which was among other uses for calling together the Assemblies, and solemnity of their sacrifices) was called (l) *The joyful sound*: because it made them joyfull that had true appetites to the publick Ordinances. Now then art thou glad when the Sabbath comes, when the Sacrament approaches, when they say to thee, Come, let us go to the Table of the Lord, &c? Here's a signe of a good appetite. But they that say, *When will the Sabbath be gone, the Sacrament be done, &c.* having no kindly affectionate movings, shew their appetite is extream dull, and distasted of any truth.

k Num. 10. 2, to 11.

l Psl. 89. 15.

4. A good stomach retaines and loses fast with the food received, that it may concoct it. When the stomach returnes and casts up its morsels, there is not only no appetite, but the Party is dangerously distempered. So here, the soule that's truly a thirst for Christ, when he hath received him in the Sacrament, or any other Ordinance, how doth he clasp and close with him, that he may digest and turn him into life, blood and spirits to the inner man, by Faith, Prayers, and Meditation? He holds fast his death and the benefits thereof, labours to walk as one in Communi-

on

on with Christ, and refreshed therewith. And charges all as the Church did once the daughters of *Jerusalem*; (m) *I charge you..... that you stirre not up, nor awake my love until he please.* But when men presently disgorge the Sacrament, forget Christ, his Death, his New Testament and Communion with him unto which they have sealed in the Lords Supper, returning to their lusts, covetousnesse, worldlinesse, drunkennesse, &c. as soon as they have turned their backs of the *Lords Table*, they have no true spiritual appetites, but are wofully diseased.

m Cant. 2. 7

6. Finally, A man of a good appetite not only retains food received, but also findes strengthening, refreshment, comfort and much benefit by food retained. His hunger is slaked, thirst quenched, crudities expelled, fainting spirits revived, and decayed strength restored, whereby he becomes active for all imployments. So here, he that hath a true spiritual appetite to the Lords Supper, and to Christ crucified herein, he will extract and derive much spiritual strength, comfort and refreshing from that banquet. Faith and all the graces in the inner man will be nourished, flatulencies of corruptions corrected, Evidences of sin's pardon, Communion with Christ, and interest in the New Testament will be farther confirmed and cleared, and spiritual strength improved for all heavenly services: That the Communicant may walk in the strength

ſtrength of this food many dayes, like *Elijah till he come to the Mount of God.* This the very Scope of the Lords Supper thus to (n) ſtrengthen, ſtabliſh, nouriſh, comfort a Chriſtian in his inward man. Perhaps for preſent theſe benefits may not be ſo evidently diſcerned at communicating, as afterwards: As in the corporal repaſt, the ſtomack is oft-times little refreſhed, yea ſometimes becomes more ſick by eating, yet afterwards the body is much advantaged by the food. Thus we may examine our *Communion-Appetite.*

(n) 1 Cor. 10, 16, 17. & 11, 23, 24. &c. Mat. 26, 26, 27, 28.

And hitherto of our Due Preparation by Self-examination, *for the Lords Supper*, before we communicate. *Next conſider we of* The Right uſe *of the Lords Supper whileſt we are* Communicating.

II. Directions touching the Right Uſe of the Lords Supper in Communicating.

That thou maiſt rightly *uſe and handle the Lords Supper* in the *Act of Communicating* ſo as to be welcome and well-pleaſing to Chriſt, and to reap benefit thereby to thine own ſoul, carefully obſerve and follow theſe few inſuing Directions.

I. *Approach to the Lords Table in an humble Senſe of thy Self-unworthineſſe: rather then with uncharitable cenſoriouſneſſe of others.* Jeſus

sus Christ who invites us to this Feast, is a great Lord and a Mighty King; even (o) *Lord of Lords and King of Kings:* And we are but sinful lumps of dust and ashes. What self-abasing thoughts therefore should dwell upon our hearts, in all our approaches to him? Christ was (p) *meek and lowly of heart*, and loves that we should *learn of him to be meek, and lowly* also, that thereby we may *finde rest to our souls.* He (q) justified the *self-debasing Publican*, when he condemned the *Self-applauding Pharisee.* Thou knowest worse by thy self, then by any other: have therefore meanest thoughts of thy self, be vilest in thine own eyes, (r) *cast the first stone* at thy self, say with *Paul*, (s) *I am least of Saints*, but (t) *chief of sinners*; Say with the Canaanitish woman (u) *Truth Lord, I am a dog, yet the dogs eat of the crumbs that fall from their masters Tables.* Say not, this person is ignorant, that scandalous, that unworthy, &c. but, say, Lord, I am ignorant, I am (x) *unworthy to come unto thee* (y) *I am no more worthy to be called thy son, make me as one of thy hired servants.* The Apostles at the Supper censured not one another, but every one most suspected himself, saying, (z) *Lord, is it I?*

o Rev. 19. 16.
p Mat. 11. 28.
q Luk. 18. 9, to 15.
r Joh. 8. 7
s Eph. 3. 8.
t 1 Tim. 1. 15.
u Mat. 15. 27.
x Luk. 7. 7.
y Luke 15. 16.
z Mat. 26. 21, 22, 25.

II. *Propound to thy selfe, and actually level at right, not wrong ends, in Communicating.* Good Ends cannot justifie a bad Action: but bad ends will corrupt and condemne a good Action: Good Ends are the crown and glory of good Actions.

Come

Come not to the Lords Supper for these wrong Ends; *viz.* 1. *Not* to make the Sacrament a bond of iniquity. As the bloody Papists abused the Lords Supper to confirme themselves more strongly in carrying on the horrid *Gunpowder-Treason*. To take the Lords Supper to strengthen a mans resolutions in any evil practice, is blasphemously to make Christ a Patron to our sins, and the *Sacrament* a stalking-horse to our corruptions. 2. *Not* for Superstitious purposes; as in Popery, for Idolatrous Adoration of the Elements, carrying them about in Procession, Reservation of them for healing of diseases in man or beast, for casting them into dead mens graves, &c. These are abominable fooleries to be abhorred, utterly besides the intention of the Lords *Supper*. 3. *Not* for Conversion, or breeding Grace in a graceless heart. True, a man may possibly be converted at the Lords *Supper* by the Word then opened and applied, but not be converted precisely by the Lords Supper. For this sacrament was intended by Christ as a spiritual Feast, (a) *The Lords Supper*; Therefore not to convert and give life to them that are spiritually dead, but to confirme and nourish them that are spiritually alive: Not to breed Grace where there is none, but to feed Grace where there is. Again, Who shall be converted by the Lords Supper? either they must be Pagans from Paganisme to Christianity, or professed Christians from

(a) 1 Cor. 11. 20.

a carnal to a spiritual state in Christ; but neither of these are converted by the Lords Supper. Not *Pagans*, for they are to be (b) converted by preaching the Gospel before they may be baptized, & till after they be baptized they cannot be admitted to the Lords Supper. Not *professed Christians*, for when they come to the Lords Supper, they either come worthily or unworthily; if *worthily*, then they are true believers already and need no conversion: if *unworthily*, then they are so farre from being converted, that they eat and drink their own condemnation. 4. *Not* for improving of Grace where Grace is, *ex opere operato*, by the bare work done in communicating. The Lords Supper is not like Physick or Medicine that works a cure by a natural property therein whether the Patient sleep or wake, &c. but it is a spiritual Ordinance that through Gods blessing, in the right use of it, improves and increaseth Grace. Rest not therefore in the meer work done, but look to the well-doing of it.

b Mat. 28. 18, 19.

But come to the Lords Supper actually scoping and aiming at these right ends in communicating, for which the Lords Supper was indeed instituted, viz.

1. For the solemne Remembring of Christ and lively shewing forth of his Death. Christ saith in the Institution in reference to the Bread, (c) *This do in Remembrance of me. Paul* reciting the Institution, annexes this remembrance

c Luk. 22. 19.

brance of Christ not only to the Bread, but also to the Cup;——(d) *Take, eat; this is my body which is broken for you: This do in remembrance of me.* —— *This Cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me.* And he addes, in reference to both joyntly; *For as oft as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come.* This remembrance of Christ and his Death therefore, is one eminent and principal End for which the Lords Supper was ordained, and is to be celebrated.

d 1 Cor. 11, 24, 25, 26.

2. For the spiritual nourishment, support and strengthening of the inward man, Faith and all saving Graces. Hence it's called (e) *The Lords Supper*, And in this Supper here's spiritual food, *The body of Christ broken*, and his *blood shed.* As also spiritual *eating and drinking* of this heavenly provision. This is an other true End and use of it: for repairing the wants, weaknesses, decayes, &c. of the inward man, the Regenerate part in a Christian.

e 1 Cor. 11, 20. & ver. 24, 25.

3. For Ratification of the New Testament or New Covenant to us.—(f) *This Cup is the New Testament in my blood.* That is, This wine in the Cup is a Signe and Seal of my blood and death whereby the New Testament is confirmed. For e *A Will, or Testament* is confirmed and becomes of force by the Testators Death. So that this Sacrament being a pledge of Christs Death,

f 1 Cor. 11, 25.

Death; Ratifies to us the New Testament in Christs Death, together with all the Promises, Priviledges and Comforts of the New Testament, as being all ours.

4. For Sealing up to our hearts, and helping on our Assurance of the Remission of our sins. (g) *This is my blood of the New Testament, which is shed for many for the remission of sins.* (h) *Without shedding of blood is no remission*; because otherwise Divine justice had no satisfaction. And (i) no blood could satisfie Gods justice fully, and obtain remission of sins, but the blood of Christ, God-man. Now as Christ (k) *hath loved us, and washed us from our sins in his own blood*: So he ordained this *Love-token*, his Supper, to assure us that as certainly as we aright partake this Sacrament so certainly our sinnes are pardoned, and our persons justified through his blood. How sweet an use is this of the Lords Supper to every soul that hath experimentally felt the bitternesse of his sins, the Wormwood and the Gall!

5. For confirmation and increase of our Communion with Christ and him crucified. (l) *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?* The double Question doth elegantly and vehemently put it out of question, and beyond all doubt, that the Sacramental Bread and Cup are pledges of our

g Mat. 26. 28.

h Heb. 9. 22.

i Heb. 10. 4, & 9. 9. 10, 12, 13, 14.

k Rev. 1. 5.

l 1 Cor. 10 16.

our Communion with Christs body and blood, That is, with Christs Death, and with all the Benefits, Victories, Purchases and Priviledges of his Death: That they are all ours, as truly as this Bread we eat, and this Cup we drink, are ours. This communion of the Saints with Christ crucified, is as sweetest *Honey out of the Rock*, as the *Tree of life in the Garden of Eden*, even their *spiritual Paradise* and *Heaven on Earth*. Who ever truly tasted the sweetnesse of this communion with Christ: but must highly prize, and earnestly long for this Sacramental Seale of that Communion.

6. Finally, For testification and improvement of our Communion with Christs Members. *m For we being many are one Bread and one Body: for we are all partakers of that one Bread*, The Saints have not only communion with Christ as their head joyntly, but also *n* with one another as *fellow-members* mutually: loving, pitying, helping and taking care one of another. This reciprocal fellowship of Saints is signified, sealed, &c. in the Lords Supper. As many grains of wheat make one bread and many grapes one cup of wine: So they being many mēbers yet are but all one mystical body in Christ. And therefore from this spiritual and mystical union and communion among them, sealed in this Ordinance, they ought to be more and more dear to one another, every way careful for the spiritual good of one another.

m 1 Cor. 10. 17.

n 1 Cor. 12. 12, &c.

These are the *right Ends* & uses of the Lords Supper. In the *Act of communicating*, still keep thine eye intentively upon them: As he that shoots keeps his eie steadily on the mark, or as he that runs directs his aims still to the Goal.

III. *In order to these excellent Ends manage the whole Sacramental Action according to Christs Institution.* Sacraments are not *Natural*, but *Instituted worship*, and therefore wholly depend upon Institution in their Being, and are wholly to be regulated by Institution in their use. Bread doth not naturally & in it self signifie Christs body, more then the flesh of Beasts doth: Nor wine his blood, more then water or the blood of Sacrifices doth: But by positive institution *bread* and *wine* in the Lords Supper so signifie *Christs body and blood*, as no other Elements can, because these alone were instituted to that purpose. Therefore the institution must be the Rule and Standard for regulating the whole Action of communicating. So Christ commandeth; *o Do this*, That is, *Do this that I command, that I do in this Institution*: follow ye my Precept, & my Patterne herein all-a-long. Hence *Paul* intending to reform the grosse abuses and prophanations of the Lords Supper in the Church of *Corinth* calls them back to the first Institution thereof by Christ, from which they had turned aside, *p For I have received of the Lord, that which also I delivered unto you, &c.* Therefore in thy Giving, or Recei-

o Luk. 22. 19.

p 1 Cor. 11. 23, &c.

Receiving the Lords Supper, keep close to the Institution: then thou walkest safely.

1. The Elements which Christ used, were *Bread and Wine.* q *Jesus took Bread.* —— *And he took the Cup, &c.* of which Cup he said, —— *I will drink no more of the fruit of the Vine, untill.* —— The Lords Supper therefore must not be dispensed with any other Elements then Bread and Wine. What sort of Bread or Wine, is not prescribed particularly: but left to liberty. *Papists* deal sacrilegiously, who deny the Cup to the people, giving them only Bread.

q Mak. 14. 22. 23. 24, 25. Mat. 26. 27, 28. 29.

2. The Mysteries signified &c. by these Elements, according to Christs Institution, are r *Christs Body and Blood* immediately, *His Death and all the benefits thereof* mediately. These and no other Mysteries we are to understand by the Elements. We may not devise other significations, then those Christ instituted.

r Mat. 26. 26, 27, 28.

3 The Actions instituted, On Christ and his Ministers part dispensing the Lords Supper were, s *Taking, Blessing, Breaking* and *Giving the Bread: Taking, Giving thanks, and Giving the Cup.* On the Communicants part Receiving the Lords Supper were, *Receiving, Eating the Bread, and Drinking the Wine.* These Sacramental Actions are to be used, and no other: these alone being instituted. The Form or Manner of Christs *Taking, Blessing, Thanksgiving, Breaking* and *Giving* the Ele-

s Mat. 26. 26, &c. Mark. 14. 22, 23, Luk. 22. 19 20 1 Cor. 11. 23, 24, 25.

ments, &c. is not particularly described. Doubtlesse they were all most suitable and congruous to the Ordinance in hand, (Christ doing all things most exactly and properly:) And such should ours be, most proper, pertinent & agreeable to the Nature of the Lords Supper. Nor *Breaking of Bread*, nor any other Action, may be omitted or changed. Nor may we super-adde new actions besides these, as Sacramental and Significative; for that were to usurp upon Christs Authority of instituting: therefore to adde (as some do,) *The Pouring out of the Wine*, for the signification of the pouring out of Christs blood, is not only needlesse, but also unlawful. *Needlesse* in that Christs shedding his blood for us, and the actual separating of his blood from his body, is signified sufficiently according to the institution, otherwise: *viz. Partly* in the Breaking of the Bread, noting the breaking and wounding of his body, which could not be without shedding of his blood: *Partly in* the actual and distinct separation of the Wine from the Bread; both in *Institution & Distribution*. *Unlawful*, for when did Christ institute this Action of *Pouring out the Wine*? Or where doth he require it at our hands?

4. Finally, the Circumstantials attending upon the institution of the Lords Supper, (which were not meerly accidental and occasional,) They also are fit to be used by us, but not with opinion of the like intrinsecal ne-

neceſſity, as the eſſentials and integrals of the Lords Supper are to be uſed. As 1. The uſe of a *Table* is convenient, to ſet the elements decently and viſibly upon, and of *veſſels* to put the elements in. And the Apoſtle makes mention of (*t*) *The Lords Table*: And of the Cup of the Lord. 2. The ſitting of all the Communicants at, or as neer as conveniently they can, round about the Lords Table that they may not only hear the words of the Inſtitution recited and explained, &c. but may alſo ſee the elements and actions: that their eyes may more deeply affect their hearts with the myſteries in hand. Such ſitting being more agreable to the (*u*) example of Chriſt and his Apoſtles in the firſt inſtitution, (who ſate, or ſate leaning,) than the geſture of kneeling: And being the geſture generally received and uſed in all the Reformed Churches, and (*x*) directed to be uſed in the Churches of *England*, *Scotland*, and *Ireland*. 3. The cloſing up of the whole action with ſome ſuitable Pſalme, is agreeable to the Primitive paterne. Thus Chriſt and his Apoſtles ſhut up the Lords Supper in the firſt Inſtitution thereof; (*y*) *And when they had ſung an Hymne or Pſalme, they went out into the Mount of Olives.* To ſing Pſalmes therefore in the Act of adminiſtration of the elements, is clearly unſuitable to the imitable Practice of Chriſt and his Apoſtles at the Inſtitution; and alſo evidently repugnant to

t 1 Cor. 10. 21.

u Mat. 26. 20, &c. Mark. 14. 18, 22. Luk. 22. 14. 19. Joh. 13 12, 23. & 21. 20.

x See The Directory for publique worſhip.

y Mat. 26. 30. Mark. 14. 26.

those General Rules for Christian worship;
1 Cor. 14 40, 26. (z) *That all things be don decently, in order, and to edification.* This singing Psalmes in the action being un-decent and disorderly, whilest one part of the Congregation is receiving, another part is singing, which makes a grosse confusion in the Church, and in the Religious exercises. And also unedifying, yea against edification, whilest the Communicants thoughts are hereby distracted, and drawn away from fruitful pondering and meditating upon the many mysteries of the Lords Supper: and their graces are disturbed and hindred from their free and lively actings towards Christ crucified, the benefits of his death, his love therein to us, our reciprocal duties to him, &c. enough to employ the quickest thoughts and graces throughout the whole action.

But as for those *Circumstantials* about the Lords Supper, that were meerly *accidentall* and *occasional*; occasioned by the Paschal Supper, or otherwise extrinsecally in respect of the Lords Supper; As, *The time*, in the evening, not in the morning: *The place*, in a private chamber, an upper room, not in the place of publick worship; *The quality of the Bread*, unleavened, not leavened: *The number, sexe, and office of the Communicants*; They being but twelve; and all these men, no women being amongst them; and all these Apostles and Ministers of the Gospel, there

there being no private Chriſtians amongſt them: Theſe being meerly accidental to the Lords Supper, and being occaſioned by ſomething beſides the Lords Supper, they do not tie us to the obſervation of them. Thus manage the whole action of the Lords Supper according to Chriſts Inſtitution.

IV. *Act and exerciſing lively, in Communicating, all thoſe Sacramental qualifications and graces fore-mentioned,* viz. *Knowledge Faith, Repentance, New Obedience, Love to Chriſt and to Chriſtians, Thankfulneſſe, and a Spiritual Appetite.* It's not enough to have theſe, and bring them with us to the Lords Supper, but we muſt uſe and improve them diſcreetly and carefully at the Lords Supper. You have ſeen how neceſſary they are for a worthy Communicant. Stir them up therefore, and awaken them in your ſelves in Communicating. He that's to wraſtle or run a race, muſt not only have ſtrength and skill, but uſe them if he mean to prevaile. He that's cold muſt not only have fire raked up under the aſhes, but muſt blow it up, if he means to be warm: ſo he that means to communicate worthily, muſt not content himſelf with the habit of Grace, but put forth the Acts of Grace. Gods children may receive unworthily, by not uſing of Grace: as wicked men receive unworthily by not having of Grace. Act and uſe therefore every Grace pertinently and properly according to their ſeveral natures reſpectively.

1. *Act Knowledge*, so as to have a right apprehension, *Of that God*, with whom thou hast to do in this Ordinance: *Of thy selfe*, that dost Communicate, what thy spiritual state is: *Of Christ and his death*, the chief mystery of this Supper: *Of the New Covenant* and the tenour of it, which is sealed in this Sacrament: *And of this Sacrament it selfe*, and the nature of it, which thou takest in hand. Rouse up therefore thy judgement and spiritual senses to eye and discern these things truly, that so all thine other Graces may be helped and quickened. Knowlede being the inlet, guide and enlivener of them all.

2. *Act Faith*, In *discerning* and tasting spiritually Christs body and blood, how sweet and precious nourishment they are: In *assenting* to the truth of the New Covenant, and all the promises thereof; to the truth of Christs death and all the benefits thereof; to the certainty of this Sacramental comfort, and that to the worthy Communicant; The bread and wine are Christs body and blood indeed Sacramentally: especially in *Applying* the Covenant and Promises, Christ, his love, death, and all the fruits of his death particularly to thine own soul, as certainly & undoubtedly as the outward elements are applied to thy body. Say with *Thomas*, handling Christs wounds, (*a*) *My Lord and my God.* With *Paul* (*b*) *Christ loved me, and gave himself.*

a John 20. 28.

Gal. 2. 20.

ſelf for me. Say, as certainly as this Bread and this wine are mine: ſo the New Teſtament and all the Promiſes thereof are mine, pardon of ſin mine; Chriſt and his death, with all the advantages thereof are mine, &c. Thus to act faith is to eat and drink indeed, to communicate indeed.

3. *Act Repentance and godly Sorrow.* When thou ſeeſt the bread broken, and the wine ſeparated from the bread, think how Chriſts body was (c) *wounded*, and his blod ſhed and ſepatated from his body, and this for thy ſins. Then (d) *look upon Chriſt* by faith, *whom thou haſt pierced, and be in bitterneſſe for him* by godly ſorrow, *as one is in bitterneſſe for his firſt borne, &c.* Fill thine heart with ſhame and confuſion for thoſe ſins, and with hatred indignation and holy revenge againſt thoſe ſins of thine, that coſt Chriſt ſo dear, and would have coſt thee damnation. And reſolve for future to abominate thy corruptions, as the thorns, ſcourges, nails, and ſpear, that did murder the Lord of glory.

c Iſa. 53. 4, 5, 6.

d Zech. 12. 9, 10, 11.

4. *Act New Obedience.* Say to thy ſelf, O my ſoul, was Chriſt thus (e) *obedient to the death for thee, even to the death of the Croſſe?* Did he count it (f) *meat and drink to do the will of him that ſent him, and to finiſh his work?* Did he (g) *delight to do*, yea and *to ſuffer the Will of God*, in being ſacrificed for thee? How obedient then ſhouldſt thou be to Chriſt! live not to the world, or to ſinne, or to thy ſelfe, but to Chriſt,

e Phil. 2. 8.

f Joh. 4. 34.

g Pſal. 40. 6, 7, 8. *with* Heb. 10. 5, 10, 11.

Christ, willingly do any thing he commands, forbear any thing he forbids, and bear any thing he inflicts, that Christ in all may be glorified.

5. *Act Love sincerely to Christ and his Members.* This Sacrament is Christs Love-token to his Church. A Memorial of his death for us, which was (*h*) his greatest expression of love to us. Behold how his love streamed forth to sinners out of every stripe and wound of head, back, hands, feet, and heart! *Behold how he loved thee*! wilt not thou love him again? warme thy frozen affections at this fire of Christs love, and melt them into reciprocal love to Christ. Love him in his Person, Offices, Ordinances, and in his Image, in whomsoever it appeares.

h Gal. 2. 20 Rev. 1. 5. 1 Joh. 3. 16

6. *Act Thankfulnesse.* Christ crucified, represented here, is highest matter of Thankfulnesse. Acknowledge this mercy of mercies, esteem it according to its worth, and resolve to render again to Christ thy praises, service, affections, sufferings, and thy self, both soul and body in way of Thankfulnesse. Say with *David*, (*i*) *Blesse the Lord, O my soul,* ——And (*k*) *What shall I render to the Lord for all his benefits towards me? &c.*

i Psal. 103. 1, 2. *k* Ps. 116. 12

7. *Act*, Finally, *a true spiritual Appetite.* Eagerly hunger and thirst after this bread and drink indeed, the flesh and blood of Christ. These will so fully satisfie the soul, that it shall never totally hunger or thirst more,

more, but ſhall live for evermore. And as the hungry ſtomach delightfully cloſeth with corporal food, extracting the nutritive juyce out of it: ſo let thine hungring ſoul contentingly cloſe with Chriſt, drawing all hearty juyce and nouriſhment from him.

V. *Improve thy corporal Senſes, diſcerning the outſide of the Lords Supper, to help thy ſpiritual Senſes and Graces to diſcerne the inſide of the Lords Supper.* As windows & caſements let in the light, heat, and influence of the Sun into an houſe: ſo theſe windows and caſements of the outward ſenſes, let in the light, heat, and ſpiritual influence of Jeſus Chriſt, the Sun of righteouſneſſe into the heart and ſoul. As in the Word preached Chriſt enters into the heart by the Senſe of *Hearing*, the Organ of Diſcipline: ſo in the Lords Supper Chriſt comes into the heart by the ſenſes of *Seeing*, *Touching*, and *Taſting* Doth Chriſt make uſe of thy Senſes to *condeſcend* to thee? do thou improve thy Senſes to *aſcend* up unto him. *Thomas* (*l*) would not believe that Chriſt was alive, till he put his fingers into his wounds after he revived, and then he cries out, *My Lord, and my God*: ſo thou that doubteſt of Chriſts love to thee, and dying for thee, caſt hither thine eye to the bread broken, and wine ſevered from it; To the elements and actions, and ſee the Lords dying for thee; reach hither thine hand, take and apply this bread broken to thine

(*l*) John 20. 25, 27, 28.

thine own self, and as it were feel his wounded hands and feet and heart; use here thy taste, and discern what nourishment Christ is; And (*m*) *be no longer faithlesse, but believing*, O fix thy senses stedfastly upon *the Supper of the Lord*, till thou hast fixed thine heart firmly upon *the Lord of the Supper*. Let thy senses be *acted* towards the bread and wine, till thy soul be *affected* with the bread and water of life.

m Joh. 20. 27.

VI, *Remember Jesus Christ, and him crucified, throughout the whole action.* This is Christs command in the Institution, that we both eat the Bread and drink the Cup in (*n*) *remembrance of him.* And *Paul* explaining this remembrance of Christ, interprets it especially in reference to (*o*) *his Death*, and the *shewing of it forth.* The Lords Supper then was intended for a solemne Memorial of Christ crucified, and as it were a Marble-Monument or piller upon Christs Sepulchre, that Christ and his death might never be forgotten; but that Christ dying might be ever-living in his peoples hearts. Therefore at the Lords Supper remember Christ, remember his love to thee, remember his death for thee: think often, and meditate much upon these things.

n Luk. 22. 19. 1 Cor. 11. 24, 25. *o* 1 Cor. 11. 26.

Quest. **But how shall I remember Christ crucified at the Lords Supper, for greatest advantage and benefit to my soul?** *Answ.* Remember Christ crucified three

three wayes, *viz.* 1. *Hiſtorically, remembring the Hiſtory of Chriſt and his death.* 2. *Myſteriouſly, remembring the ſpiritual myſtery of Chriſt and his death.* 3. *Energetically, ſo remembring both, as to imprint them with energy, effect, and efficacy upon the ſoul.* This will be remembring Chriſt crucified indeed.

1. **Hiſtorically**; *Remember the Hiſtory of Chriſt and of his death, as it is recorded in holy Scriptures, eſpecially as it is delineated by the four Evangeliſts.* Read the Hiſtory of Chriſts paſſion in them before thou commeſt to the Lords Table: that the memory thereof may be freſh and lively in thy thoughts at the Lords Table. Think with thy ſelf how Chriſts life was as it were a continued Paſſion, and a daily dying. He was very meanly brought forth into the world, borne in a ſtable, wrapped in ſwadling cloathes, and (*p*) *laid in a Manger*. He was no ſooner born, but (*q*) *Herod* ſeeks to murder him, murdering many poor Infants leſt he ſhould miſſe him. He is no ſooner (*r*) baptized, but Satan aſſaults him, Tempting him to Deſpaire, Self-murder & worſhipping of the Devil in perſon; but prevailed nothing. Is he in his publick Miniſtery? How is (*s*) he hated, reviled, blaſphemed and perſecuted by Scribes and Phariſies, by his own people the Jews, yea by his own kinred! And when he was nigh the period of his Miniſtery, what torrent of ſorrows & ſufferings flow'd in upon him! Remember what he endured *in the Garden, in the*

p Luk. 2. 7.
q Matt. 2. 1 to 19.
r Mat. 3. 13, *to the end, with* 4. 1, to 12.
s Joh. 7. 5, 7. & 9. 16 24. Matt. 12. 24 Joh. 11. 47, 48, 53. & 12. 10, 11. & 18. & 19. *throughout*

the High Priests Hall, and in Mount Calvary: and then behold and consider if any sorrows were like his sorrows.

1. *In the Garden*; How was his soul surrounded with sorrows even to the Death! How bitter was the Cup which he then began to drink, which set him into an *Agony*, so that he (*t*) prayed thrice most earnestly to his Father to let *that Cup passe from him, if possible: and his sweat was as it were great drops of blood falling down to the ground*, hereby his spirits being brought so low, that *there appeared an Angel from heaven strengthening him!* (With this Agony probably Christ was so weakened, that the next day he was not able to bear his Cross but *Simon* was compelled to bear it after him) And immediatly (*n*) after his Agony *Judas* betrayes him to the multitude of the Jews with a kisse, who apprehended him, bound him, and led him away to the High Priests House. Thus as the *first Adam* sinned in a Garden, the *second Adam* suffered in a Garden. Now then when thou art at the Lords Table, Remember Christs *Garden-sufferings*, think so lively of them as if thy self hadst been in the Garden with the Disciples, imagine thou hadst heard him pray so earnestly against his bitter Cup, thou hadst seen him sweat drops of clotted blood so lamentably in his woful Agony, that the earth was all besprinkled with his blood, and that thou hadst lookt on to see him betrayed so villainously by *Judas* his own A-

t Luk. 22. 41, 42, 43, 44. Matt. 26. 42.

n Luk. 22. 47, 48, &c *compared with* Mar. Mark, *and* John.

Apoſtle into the hands of his enemies.

2. *In the High Prieſts Palace and the judgement-Hall*;(*x*)How was Chriſt denyed by *Peter*! How was he mocked, ſmitten, blindfolded, buffetted, ſpit upon, crowned with Thornes, having a Reed in his hand, being ſcornfully bow'd unto and derided with *haile King of the Jews*, cruelly ſcourged, blaſphemouſly intreated, falſlely accuſed, cauſeleſly exclaimed againſt by the people, and unjuſtly condemned by *Pilate*, againſt his own conſcience! When thou art at the Lords Table, Remember thoſe paſſions of thy Saviour. Imagine thou hadſt ſtood by all the while, and ſadly beheld all theſe paſſages, his cheeks ſwoln with buffetting, his face defiled with ſpitting on, his head wounded with thornes, his back torn with ſcourges, &c. Oh behold, what a woful ſpectacle!

x Luk. 22. 54, *to the end*; & 23. 1, *to* 33. *compared with the other three Evangeliſts*

3. In *Mount Calvary*, in that filthy *Golgotha* how woful and tragical was his (*y*) end! His body was ſtripped of his garments; His limbs were cruelly ſtretched upon the Croſs; His hands and feet pierced with rugged nails, and faſtened to the curſed tree; He was ranked betwixt two crucified thieves, as if hewere the Arch-malefactor; he hanged from the ſixth till the ninth houre moſt painfully upon the tender wounds of his hands and feet: He was forſaken by his diſciples and friends, derided by his enemies, & by the very thieves that were crucified with him; & being athirſt

y Luke. 23 33, &c. *See alſo the Hiſt. of* Mat. Mark *and* John.

a thirst in his pains, abused with gall and vineger given him to drink; And which was heaviest of all, he was in a sort deserted of God, so that he bitterly cryed out, *My God, my God, why hast thou forsaken me*, and so he yielded up the Ghost: after which, a souldier with a spear piercing his side and heart; there gushed out water and blood. Now when thou art at the Lords Supper, remember all those sad passages. Think thou hadst stood with *Mary* and *John* under his Crosse, and hadst seen and heard his intolerable reproaches, his bleeding wounds, his tortured body, his bitter cries, his dying groans; think thou hadst his dead body, all besmeared in his own blood, like *Joseph of Arimathea*, in thine armes.

Remember this story of Christs death, and remember it seriously, pathetically. Imagine The *Sacrament-day*, to be as Christs *Agony-day*, His *Condemning-day*, His *Crucifying-day*: The *Lords Table* to be as the *Crosse* whereon he was crucified: And the *breaking of the bread* as the *breaking of his body* with all these mortal Sufferings. This is the first Act or degree of thy Remembring Christ crucified: to remember him *Historically*.

2. **Mysteriously**; *Remember the Mystery of Christ and of his Death.* This is a farther and an higher degree of remembring Christ crucified, at the Lords Supper. Christs Death was not a common and ordinary Death full of

miseries

miseries only: but a speciall and extraordinary Death full of *Mysteries* also. Among other *Mysteries* of Christs death; The *Causes* and *Effects* of his death are singularly *mysterious*. Remember them in communicating.

1. Causes of Christs death were either, 1. *meritorious*, or 2. *impulsive*.

1. *Meritorious procuring causes of Christs death*, were the sins of Gods Elect imputed to him. Christ in himself was totally (a) *without sin*; (a) *no guil was found in his mouth*; He was (b) *A Lamb without blemish, & without spot*: He was (c) *Holy, harmless, undefiled, and separate from sinners*: *Pilate* his Judge cleared him, saying, (d) *I finde in him no fault at all*; The condemned thief justified him, (e) *We indeed justly, but this man hath done nothing amisse*. But Christ becomming (f) *Surety* for sinners, even for all his Elect that were ruined by *Adam's* sin, stood charged with their whole debt, which they were no way able to satisfie for in the least degree. And so (g) all their sins were at once imputed to him: and death the due wages of their sins was inflicted upon him, that his Elect might be fully acquitted and discharged. Hence those passages; (h) *He hath made him to be sin for us, who knew no sin, that we might be made the righteousnes of God in him.* — (i) *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Admirably the Evangelical Prophet, (k) *Surely he hath born our griefs, and carried our sorrows:*

a Heb. 4. 15.
a Isa. 53. 8.
b 1 Pet. 1. 19.
c Heb. 7. 26
d Joh. 18. 28. & 19. 4. 6. Luk. 23. 4. 14.
e Luk. 23. 41.
f Heb. 7. 22.
g Isa. 53. 6.
h 2 Cor. 5. 21.
i Gal. 3. 13
k Isa. 53. 4. 5. 6.

yet we did esteem him stricken, smitten of God & afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned every man to his own way, and the Lord hath laid on him (Heb. *hath made to meet on him*) *the iniquity of us all.* ——— (*l*) *For the transgression of my people was he stricken.* ——— (*m*) *By his knowledge shall my righteous Servant justifie many, for he shall bear their iniquities.* ——— (*n*) *And he was numbered with the transgressors, and he bare the sin of many.* Thus Christ who in himself had no sin, was crucified for the sins of his Elect who had nothing but sin. The guiltless for the guilty, the innocent for the nocent, the Pastor for the flock, the Master for the servant, the Captain for the Souldier, the Physician for the Patient, the King for the people, the Workman for the work, and he that was God himself for man. Christ was betrayed, but our sins the *Judas* that betrayed him: Christ was condemned, but our sins the *Pilate* that condemned him: Christ was crucified, but our sins the nails that fastned him to the Crosse: Christ had Gall and Vineger given him to drink, but our sins were the Vineger and the Gall: Christ was pierced, but our sins were the Thorns and Spear that pierced his head and heart. Remember these things; when thou receivest the Sacrament of

l Vers. 8.
m Vers. 11.
n Vers. 12.

of Christs death, call to minde thy sins the procuring causes of Christs death. Say in thine own heart to Christ, as *Augustine*, * *I am the stroke of thy grief, I am the fault of thy killing, I am the desert of thy death, I am the offence of thy revenge, I am the grievousnes of thy passion, I am the toil of thy torment. O wonderfull condition of censure, and ineffable disposition of the mystery! The unjust sins, and the just is punished, the guilty transgresseth, and the guiltles is beaten: the impious offends, and the pious is condemned: What the bad deserves, the good suffereth: what the servant perpetrates, the Lord payeth: what man commits, God undergoeth. Whither, O Son of God, whither descended thy humility? whither flamed thy charity? whither proceeded thy piety? whither increased thy benignity? whether reached thy love? whither came thy compassion? For I have done unjustly, thou art punished: I have dealt heinously, thou art revengefully smitten: I have committed the fault, thou art tortured: I have been proud, thou hast been humbled, &c.* Thus remember that thy sins were the procuring causes of Christs sorrows.

* Quid commisisti, dulcissime puer, ut sic judicareris? quid commisisti, amantissime juvenis, ut adeo tractareris? quod scelus tuum, quæ noxa tua, quæ causa mortis, quæ occasio tuæ damnationis? Ego enim sum tui plaga doloris, tuæ culpa occisionis. Ego tuæ mortis meritum, tuæ vindictæ flagitium. Ego tuæ passionis livor, tui cruciatus labor. O mirabilis censuræ conditio: & ineffabilis Mysterii dispositio: Peccat iniquus, & punitur justus: delinquit reus, & vapulat innocens: offendit impius, & damnatur pius: quod meretur malus, patitur bonus; quod perpetrat servus, exolvit Dominus, quod committit homo, sustinet Deus: quonare dei, quo tua descendit humilitas; quo tua flagravit charitas, &c. *Aug. lib. Meditat. 67. p. 698. Tom. 9. Basil. 1569.*

2. *Impulsive or inward moving causes of Christs Death were only the free grace, self-propension and love of God & Christ to sinners.* The Souldiers had never fast'ned Christ to the Crosse, had not our sins first fast'ned him there: our sins had never fixed him to the tree, if his *Love* had not first fixed him. *Love* moved God to give his Son: *Love* moved Christ to give himself. *Love* brought him down from Heaven to us; *Love* brought him upon the Crosse for us; *Love* made him pray, & sweat, and bleed, and die for us. God so loved us, as to give his Son for us; (o) *God so loved the world that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life.* — (p) *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* — (q) *But God commendeth his love towards us, in that while we were yet sinners Christ died for us.* And Christ so loved us, as to give himself to death for us; (r) *I am the good Shepherd, The good Shepherd giveth his life for the sheep.* — (s) *No man taketh it from me, but I lay it down of my self.* — (t) *Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends if you do whatsoever I command you.* — (u) *Hereby perceive we the love of God, because he laid down his life for us.* — (x) *Unto him that loved us, and washed us from our sins in his own blood.* Hence *Paul* experimentally saith, (y) *The life which I now live in the*

o Joh. 3. 16.
p 1 Joh. 4. 9, 10.
q Rom. 5. 6, 7, 8.
r Joh. 10. 11.
s Vers. 18.
t Joh. 15. 13, 14.
u 1 Joh. 3. 16.
x Rev. 1. 5.
y Gal. 2. 20.

the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. In Communicating, remember this love of God and Christ to thee: But for this love God had never died for thee.

2. Effects, fruits, and benefits of Christs Death are manifold and most excellent. In this memorial of Christs Death, especially remember these fruits of his death, *viz.*

1. *Redemption.* We by the first *Adams* fall, were utterly enslaved and enthralled under sin, the curse of the Law, Death and all the powers of darkness: By the second *Adam's* Death we are redeemed from them all. (z) *But Christ by his own blood entered in once into the holy place, having obtained eternal Redemption for us.*—(a) *Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c. but with the precious blood of Christ, as of a Lamb without blemish, and without spot.* —— (b) *Christ hath redeemed us from the curse of the Law, being made a curse for us;* and Christ hath [c] by his death triumphed over all our enemies, and delivered us from them. Hence Christ is said to be [d] *made of God to us, Redemption.*

z Heb. 9. 12.

a 1 Pet. 1. 18, 19.

b Gal. 3. 13

c Heb. 2. 14, 15. Col. 2. 15. Luk. 1. 74, 75.

d 1 Cor. 1. 30.

2. *Reconciliation.* By the first *Adam's* Apostasie we are not only enthralled under sin, death, Satan and all our spiritual enemies: But we are become utter (e) *Enemies* to God, and to all true spiritual goodness; yea the [f] *carnal minde is enmity against God, for it is*

e Rom. 5. 10. Col. 1. 21.

f Rom. 8. 7, 8.

not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God. And being at enmity with God we are consequently at enmity with all his creatures, every thing is against us. But by the blood and death of Christ the second *Adam* we are reconciled again to God. (*g*) *For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we shall be saved by his life.* — (*h*) *It pleased the Father, that in him should all fulness dwell. And (having made peace through the blood of his Crosse,) by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your minde by wicked works, yet now hath he reconciled in the body of his flesh through death, &c.* Hence God is said to (i) *be in Christ, reconciling the world unto himself, not imputing their trespasses unto them:* And the Gospel is called *The word of Reconciliation.* 3. *Justification,* and *Pardon of sin.* By reason of our fall in *Adam*, we have lost all our original righteousness, our persons are become sinners; our natures, principles and actions unrighteous; and our selves are become guilty of death before God. Now (*k*) *Christ is made of God righteousness unto us.* He is (*l*) *The Lord our righteousness.* For God imputing (*m*) all our unrighteousness to Christ, and all Christs righteousnesse active and passive to us: through the merit of Christs

g Rom. 5. 10. with Heb. 2. 17.

h Col. 1. 19 20, 21, 22.

i 2 Cor. 5. 1. 20.

k 1 Cor. 1. 30.

l Jer. 23. 6. & 33. 16.

m Isa. 53. 6.

Christs death and obedience, our sins are freely remitted, our guilt removed, and our persons are accepted as righteous before God. Christ was offered, (n) *to bear the sins of many.* ——(o) *While we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him.* ——(p) *For as by one mans disobedience, many were made sinners: so by the obedience of one shall many be made righteous.* Hence Christ in the Institution of the Supper, saith, (q) *This is my blood of the New Testament, which is shed for many for the remission of sins.* (r) God justifies us *efficiently*: (s) Christ justifies us by his blood and obedience *meritoriously*, by his Resurrection *evidentially*, evidencing the full vertue and victory of his death; (t) *Faith* justifies us *instrumentally*, (u) *good works* justifie us *declaratively* in the sight of men, declaring our faith to be lively and true, that brings forth good works.

n Heb. 2. 8
o Rom. 5. 8, 9.
p Vers. 19.
q Mat. 26. 28.
r Rom. 8. 33.
s Rom. 4. 25.
t Rom. 3. 28.
u Jam. 2. 14. to the end.

4. *Victorie over our spiritual enemies.* Naturally by the fall we are (x) *in the bond of iniquity*; and (y) *through fear of death all our lifetime subject to bondage:* and (z) *led captive by Satan at his will. Israels* bondage and slavery in *Egypt* or *Babylon*, no way comparable to this spiritual bondage. But Christ by his death (a) *Hath condemned sin in the flesh*, (b) *Hath overcome death, and destroyed him that had the power of death, the Devil; having spoiled principalities and powers, and triumphed over them openly by his Crosse.*

x Act. 8. 23
y Heb. 2. 14, 15.
z 2 Tim. 2. 25.
a Rom 8. 3
b Heb. 2. 14 15. with Col. 2, 14, 15.

5. Finally, *Entrance into Heaven.* Though our sin had cast us out of Paradise, and from all hope of Heaven: yet Christ by his death and blood, hath opened to us the gate of the heavenly Paradise. (c) *We have boldness to enter into the holiest by the blood of Jesus, by a new & living way, which he hath consecrated for us, through the vail, that is to say, his flesh.*

c Heb. 10. 19, 20.

These are some of the glorious fruits of Christs death, Redemption, Reconciliation, Justification, Victory over our spiritual enemies, and entrance into the holiest of all. Remember these at the *Lords Supper*, that *sweet Memorial of Christs death.* Thus remember the *Mystery* of his death.

3. Energetically; *Remember Christ and his death the History & Mystery of his death, so as to work this remembrance with energy, force and efficacy upon thine heart and spirit.* Let this remembrance of Christ make some savory practical impressions upon thy soul, which may dwell and fix there for thy good. How may that be done? *Answ.* Thus,

1. *Remember Christ and his death, so as to lay to heart the deep sinfulness and misery, into which the first* Adam *plunged us by his fall.* Judge of the extremity of the malady, by the eminency of the remedy. No lesse then death, then such a death, and that of such a person as Christ, who was God-man, could ever have expiated that sinfulness, or have removed that misery. If all the men on earth, and

and all the Angels in heaven had died, and that eternally, they could never have satisfied Gods justice for one sin. For Gods justice offended is infinite, and all that mere creatures can do or endure, are as themselves meer finite; but Christs person being of infinite worth in respect of his God-head, satisfied to the full. Think not *Adams* sin to be small. It murdered himself and all his posterity. It cost Christ his deerest hearts blood. And *Adams* first sin was thy sin, for thou wast in his loyns when he fell. Lay this to heart proportionably.

2. *Remember Christ and his death, so as to admire Gods infinite,* 1. *Wisdom.* 2. *Justice, and* 3. *Love therein toward sinners.* 1. *Admire his wisdom*, in contriving this strange way for saving of sinners, which men and Angels could not have contrived or imagined. That the eternal Son of God should become man, personally uniting the humane nature to his divine person: That as *man* he might *suffer*, as *God* he might *satisfie* for sinners. Here's (*d*) *Christ crucified the wisdom of God* indeed. (*e*) *The wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Oh the depth of the riches, both of the wisdom and knowledge of God!* 2. *Admire his justice.* Christ his dear and only Son must be sacrificed, that we his utter enemies might be spared. Christ his spotless Son, who knew no sin must be condemned, that we sinners

d 1 Cor. 1. 23 24.
e 1 Cor. 2. 7.

sinners who knew nothing but sin, might be cleared. Christ who was the life it self must die: that we who were dead in sins might live. (f) Who would not count it an unrighteous Act: if any King should put to death his own obedient Son, to save the life of a Traytor? or condemn the innocent knowingly for the nocent? Oh then, how infinite is this Justice of God in giving Christ the righteous to die for us unrighteous! It is such justice, as seems to have a shew of injustice, but that God is so righteous, that he can do nothing unrighteously. 3. Finally, *Admire his love,* (g) God so loved us as to give his own Son, his only Son, his righteous Son, the Son of his love, to die a painful, shameful and cursed death, for us worthless, loveless sinners, dead in sins, enemies, enmity it self against God. *O the depth, and heighth, and length, and breadth of this love of God in Christ, which passeth knowledge*: Say, be astonished, O my soul, at this love which passed all love.

f *Vid. Salvian. de Gubern. Dei lib.* 4.

g Joh. 3.16 Rom. 5.6, 7,8. &c. & 8.7. Eph. 3. 18.

3. *Remember Christ and his death, so as to lament and hate those sins for which Christ thus suffered.* When thou seest the bread broken, think how Christs body was broken & wounded for thy sins. And then fill thine heart with grief and indignation against those sins. Shall Christs body be so broken, and his heart pierced for thy sins: and shall not thy heart be pricked and broken for thine own sins? Shall thy sins derive Gods wrath upon Christ:

Chriſt: and ſhall not thine hatred and wrathful indignation be kindled againſt thine own ſins? Doſt thou count thoſe ſins ſmall, or light; which Chriſt found ſo heavy and heynous, that he ſweat great drops of blood falling down to the ground, and cryed out, *My God, my God, why haſt thou forſaken me?* Doſt thou think much to ſhed a few penitential tears, for thoſe ſins for which Chriſt ſhed all his hearts blood? Canſt thou love or be reconciled to thoſe corruptions, for which Chriſt was ſo hated to the very death? Say to thy ſoul; O my ſoul, conſider thy ſins aright. For thoſe Chriſt bled, wilt thou not bleed for them? for thoſe Chriſt died, and wilt thou live in them? &c.

4. *Remember Chriſt and his death, ſo as to reſolve more effectually to conform to Chriſt, and to his death.* Then we aright remember Chriſt crucified, when we reſolve and endeavour to reſemble Chriſt crucified. In this Supper ſo think upon Chriſt dying, as to be willing to die with him. But how ſhall I die with him, or be conform to Chriſt crucified? *Anſw.* By *dying to ſin.* By *being crucified to the world.* And by *ſuffering for Chriſt.* 1. *By dying unto ſin.* Chriſt died for ſin, that we who are dead in ſin, might die unto ſin. Whileſt we are dead in ſin, we can do nothing elſe but ſin; but when we die to ſin, we habitually live not any longer therein, nor thenceforth ſerve ſin. (*h*) *How ſhould we that are*

h Rom. 6. 2

are dead to sin, live any longer therein? Hence the Apostle urges our death to sin from Christs death: (*i*) *That as Christ died and rose again, so we should die to sin, and live to God.* And *Peter* saith, (*k*) *Forasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sin, &c.* Was Christ wounded for thy transgressions, and bruised for thine iniquities: and wilt thou wound and bruise him afresh by these iniquities? Had not Christ sorrows and sufferings enough for thy sins of old: that by renewed offences thou wilt tear open his wounds afresh, and crucifie him again? If thou knowest not what sin is; go to the Garden of *Gethsemane*, the High Priests Palace, the Judgement-Hall, and to the Mount *Calvary*, and there see what it cost Christ. Oh the Worm-wood and the Gall! Kill those sins that have killed thy soul: let not them live that would not let thy Saviour live. When thou art ready to commit sin, then imagine thou didst meet thy crucified Saviour, all bathed in his own blood, and beseeching thee by all his wounds and blood to forbear thy sin: and would not this dissuade thee? 2. *By being crucified to the world*, Christ dying forsook this world, and went up in his soul that day into Paradise. And Christ (*l*) instituted this Supper when he was now *the same night readie to be betrayed.* Let this Supper

i Rom. 6. 2 to 12. &c.

k 1 Pet. 4. 1, 2.

l Cor. 11. 23.

per remember thee to be crucified with Christ to the world: As *Paul* (m) *gloried in the Crosse of Christ, whereby the world was crucified to him, and he unto the world.* Let thy spirit mount up after Christ into Paradise; that thou mayst live above this world, having thy conversation in Heaven. Let thine heart be wholly in Heaven, whilst thou art at this heavenly Feast. 3. *By suffering with Christ, and for Christ, or at least being resolved and prepared for suffering with him, thou becomest conformed to Christ crucified.* In this Supper, in the breaking of the bread for thee, thou hast represented the breaking and suffering of Christ for thee. Christ most *worthie* was broken for thee most *unworthie*. Did Christ so willingly bear all his sorrows for thee, and dost thou grudge to bear any sufferings for him? was he so reproached for thy sins: and dost thou think much to be reproached for Christs righteousnes? Art thou treacherously used by friends? Christ was betrayed by his own Apostle. Art thou imprisoned? Christ was apprehended. Art thou in bonds? Christ was bound. Art thou belied? Christ was falsely accused. Art thou unjustly censured? Christ was more unjustly condemned. Art thou spoiled of thy goods? Christ was stripped of his very rayment, and they cast lots for his vesture. Art thou put to death? Christ Jesus the Prince of life was put to death before thee.

m Gal. 6. 14

thee? Grudge not to pledge Christ in his bitter cup. (n) He *hath suffered for thee, giving thee an example that thou shouldst follow his steps.*

n 1 Pet. 2. 22. &c.

5. *Remember Christ and his death, so as to enflame thine heart with love to Christ dying for thee.* Christs death for thee is the highest expression possible of his love unto thee, as was before evidenced. And this Sacrament is Christs *Love-token* to his Church, for perpetuating of the memory of Christs death, that high discovery of his love. When therefore thou comest to the Lords Supper, call to mind Christs infinite love: and stir up thy self to love him again. Love breeds love, as fire breeds fire. Shall Christ love thee so as to die for thee, so as to (o) *wash thee from thy sins in his own blood*: And wilt not thou love him with all thine heart, and soul, and mind, and might? Was Christ so fastened on the Crosse for thee? and shall he not be fastened in thine heart by thee? Shall thy sins pierce his heart: and shall not his love pierce thine heart?

o Rev. 1. 5.

6. *Remember Christ and his death, so as to comfort thy self in the sufficiency of Christs death, and thy propriety in it.* As in this Supper is tendred a sufficiency of *bodily nourishment*, both against hunger and thirst, here being both bread and wine: So in Christs Death hereby represented, there's a sufficiency of *spiritual nourishment*, His (p) *flesh being meat indeed, and his blood drink indeed*, And he *that*

p Joh. 6. 55, 56.

eats

eats his flesh, & drinks his blood hath eternal life. For (q) *by one offering he hath perfected for ever them that are sanctified*; and so (r) *is able to save to the utmost all that come unto God by him.* And as the sufficiency of Christs death is set forth in the Lords Supper: so Christ endeavours by this Ordinance to assure every worthy Communicant of his particular interest, and propriety in Christs death, as certainly as he eats this bread, and drinks this cup. Therefore at the Lords Supper thus think; How all sufficient is Christs death for my salvation! There's more righteousness in it, then unrighteousness in me. There's more merit and pardon in it, then sin and misery in me. There's more Reconcilement, Redemption and Justification in it, then enmity, slavery and condemnation in me; His person being an infinite God, I being but a finite creature. And all this sufficiency is as surely mine, as this bread and wine mine. Therefore *why art thou cast down, O my soul, and why art thou disquieted within me!* Trust in Christ and his death, herein is more for thy consolation, then in thy self or sins for thy disconsolation.

q Heb. 10. 14.
r Heb. 7. 25

7. *Remember Christ and his death at the Lords Supper, so as to provoke thy self to all true thankfulness for Christ crucified.* This Sacrament is called the *Eucharist*, as was formerly noted. It is the Christians *solemn Thank-offering*. Christ (s) *gave thanks* in instituting

s 1 Cor. 11. 24. Luk. 22. 19

tuting it; and we should give thanks in celebrating it. For what? for Christ, for his death, for all the fruits and benefits of his death. Oh what great and manifold matter of thankfulness! Say with *David*, (t) *Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who healeth all thy diseases, pardoneth all thine iniquities, redeemeth thy soul from death, &c.* (u) *What shall I render to the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. ——I will pay my vows unto the Lord &c.*

t Psl. 103. 1, 2, 3.

u Psa. 116 12. &c.

Thus should we remember Christ, and his death at the Lords Supper, and this will be to communicate indeed.

VII. Finally, *Carefullie avoid all distraction throughout the whole Sacramental Administration.* From the beginning to the end keep thine heart and thoughts closely fixed on the mysteries in hand. Let not thine eye wander, but intentively behold the pledges and memorials of Christ crucified. Let not thy thoughts rove, but be glued to these heavenly objects laid before thee. Here's enough in Christ crucified fully to take up thy utmost meditations at this Feast. Think upon them from point to point, as the Sacrament ministreth occasion. In this and all duties we should attend upon the Lord without distraction. Distractions will deprive us of all the

sweet-

sweetnes of this Ordinance. As the(x) Fowls that fell upon *Abrahams* sacrifices, would have pickt, torn and spoi ed his Sacrifices, had he not driven them away: So will Distractions and wandrings deface and spoil this spiritual Sacrifice; therefore drive them all away. Be thou wholly with Christ crucified, whilest thou art at the Sacrament of Christ crucified.

x Gen. 15. 11.

Hitherto of the right use of the Lords Supper in Communicating. In the last place consider we of that Christian Course of life suitable to the Lords Supper after we have Communicated.

III. Directions touching our Christian Conversation, suitable to the Lords Supper, after we have Communicated.

When the Lords Supper is ended, all the worthy Communicant's work is not ended. Nay, he hath stronger obligations upon him unto all Christian duties then before. For the Lords Supper is not onely on Christs part a pledge and Seal of his benefits to us: but also on our part a bond and obligation of our duties towards him, It's not enough, that we *duely* Prepare before: *Worthily Act* in: but we must also *Suitably walk*, after Communicating.

How are we to converse and walk suitably to the Lords Supper after we have Communicated? *Answ.* We should carefully order our conversation, as followeth, *viz.*

1. *Reſt not in the work done.* Think not that Sacraments will work like Phyſick: ſuch a Receit will have ſuch an effect, whether we wake or ſleep, *&c.* The bare act of Receiving doth not confirm or convey Grace: but the right Receiving, with Gods bleſſing. Reſt not therefore in the bare work done. Nay, reſt not in the work done, though done never ſo well: Applaud not, flatter not thy ſelf therein through a ſecret pang of ſpiritual pride. If thy heart be lifted up hereby, take heed thou (y) *loſeſt not all that thou haſt wrought,* (z) *When thou haſt done all ſay, I am an unprofitable ſervant, I have done no more then was my duty*: nay, I have come far ſhort of duty. How many wayes have I failed before, and at the Lords Supper? O let not the Lord lay to my charge the iniquity of my holy things. Oh I can no way anſwer him for all my *Sacrament-ſins.*

y 2 Joh. 8.
z Luk. 17. 10.

2. *Abandon and crucifie all ſin more then ever.* At the Lords Table thou haſt beheld, as it were, (a) Chriſts body broken, and his blood ſhed for thy Sins. Return not therefore after the Sacrament to thy ſins and luſts afreſh, to thy curſing, ſwearing, Sabbath-breaking, adultery, uncleanneſſe, injuſtice, drunkenneſſe, *&c. like the dog to the vomit, or the Sow that was waſhed, to her wallowing in the mire.* But hate thy ſins, for which Chriſt was hated: deny thy ſins, for which Chriſt was denied: crucifie thy ſins, for which Chriſt was crucified.

a Mat. 26. 26, 27, 28.

fied. Shall Chriſt bleed and die for thy drunkenneſs, *&c.* and wilt thou wallow and live in thy drunkenneſs, *&c?* Haſt thou received the Lords Supper as a Seal of the remiſſion of thy ſins: and doſt thou after the Lords Supper fall afreſh to the commiſſion of the ſame ſins? Is not this to prophane the blood of the Covenant as an unholy thing? What? Is the Lords Supper a Protection or Toleration for thy ſins? Rather contrariwiſe, As it is a Memorial of Chriſt crucified: ſo let it be a Remembrancer to thee for hating, abhorring and crucifying all thy corruptions, and abſtaining from all appearance of evil, for which Chriſt was crucified.

3. *Walk on in the ſtrength of this Spiritual food continually, till thou comeſt to perfection.* Grow ſtronger and ſtronger in all Grace, and exacter in all gracious exerciſes. This is ſtiled (b) *The Lords Supper*, therefore a Feaſt able through the Lords bleſſing to nouriſh, ſuſtain, and ſtrengthen the Lords people, both in habits and acts, both in graces and duties, and with all might both in the inward man, and outward life: That the *weak may become as the houſe of* David, *and the houſe of* David, *as the Angel of the Lord.* Therefore, 1. *Be ſtrong in the Lord, and in the power of his might*, in the inward man. Labour after growth in every Grace after this Sacrament: That *Faith* may be more ſtrong and lively, *Hope* more full of expectation, *Love* more ardent and affectionate,

b 1 Cor. 11. 20.

ate; *Patience*, more able to endure; *Integrity*, more upright; *Humility*, more humble; and every *Grace* more gracious. 2. Be more active and exact in all spiritual duties and performances. As corporal food makes the body able and active for all corporal imployments: So should this Sacramental Spiritual food make the Soul strong and active for all Spiritual exercises. After thou hast been at the Lords Table, *Hear the Word* more heedfully, *Pray* more fervently, *Keep the Sabbaths* more exactly, *Watch* over thine own heart and wayes more diligently, *&c.* In a word, shew thy self more holy & *pious* towards God, more *just* and righteous towards man, more *sober*, and temperate in thy self. Improve thy times more profitably, imploy thy Talents more fruitfully, Give up thy self, soul and body more cheerfully unto God as a living Sacrifice in all Christian obedience. Think nothing too dear for him, that thought not the onely Son of his love too dear for thee. But walk worthy of Christ, of the Covenant, of the Sacrament, of the Kingdom, Gospel and Grace of God unto all well-pleasing.

4. *Maintain and cherish Dear Communion with Christ crucified.* In the Lords Supper thou hadst (c) *Communion* with Christ crucified and all the blessed fruits of his Death signified, sealed and exhibited to thee: Walk on in this Communion from day to day. Endear thine heart and affections unto him more and more:

c 1 Cor. 10. 16.

more: and draw vertue and benefits from him and his death more and more. He bare thy diseases: Take thou his healing. He endured thy wounds: drink thou the Spiritual balsome that sprang out of his wounds. He took upon him thy sins: clothe thou thy self with his righteousnes. He endured thy pains and torments: come thou to him, and take his rest to thy soul. He embraced thy Curse and condemnation: do thou embrace his blessing, justification and salvation. Let there be a reciprocal communication of affairs betwixt Christ and thee. This Communion with Christ, is the Saints *Heaven on Earth*. It's good for thee to be here. Delight still to be *sitting under his shadow*, still to be tasting his *sweet fruites*, still to be eating *hidden Mannah*, still to be drinking the water of life from this Rock, still to be solacing thy self in *his banquetting-house and Galleries of love*, and still to be lodging in his bosome of deerest love: If he hide his face by desertions; rest not till thou findest him: If thou findest him, hold him fast, let him not go, disturb him not out of thine heart by thy corruptions. Highly prize his presence, deeply lament his absence, joyfully entertain his return, and speedily open to him at every knock at the door of thine heart. He lives like a worthy Communicant, that thus maintains *Communion* with Christ.

5. *Delight thy self in spiritual fellowship*

with his members. The Lords Supper is not onely a Seal of the Saints fellowship with Christ, but also of their (d) *Communion with one another.* They are stones of the same building, branches of the same vine, members of the same body, spiritual children of the same father. Therefore they should mutually love one another: care for one another, sympathize with one another in joyes and sorrows; help, instruct, exhort, admonish and comfort one another: that thus by mutual edification they may help one another on unto salvation. Thus the Primitive Christians (e) *were of one heart and soul,* and *worshipped the Lord with one accord.* *David* professeth himself to be a (f) *Companion to all them that fear God and keep his Commandments:* And, that (g) *the Saints, the excellent ones on earth, was all his Delight.* (h) *Oh, how good and pleasant a thing it is for brethren to dwell together in unity!* &c. Now the Lords Supper seals up, strengthens and quickens this fellowship of Saints; Enlinks their hearts to one another, and all to Christ. Let thine affections therefore towards Gods people be incited by this feasting together at the Lords Table. Shake off all carnal ungodly Society, and make the liveliest Saints thy most intimate conferring companions. And upon all occasions improve their fellowship to the best spiritual advantages.

d 1 Cor. 10. 17.

e Act. 4. 32. & 2. 46, 47

f Psal. 119. 63.

g Psal. 16. 23.

h Psal. 133. 1, &c.

6. *Chear up and comfort thy spirit against all thy discouragements, temptations & corruptions,*

ons, upon conſideration of the Cordials applied in the Lords Supper. Eſpecially 1. Vpon the pardon of ſin in Chriſts blood ſealed in this Ordinance. (i) *This is my blood of the New Teſtament ſhed for many for remiſſion of ſins.* Sins unpardoned are the heavieſtburthen upon the Conſcience: Chriſts blood alone can procure Sins pardon: The Lords Supper moſt peculiarly and particularly ſeals unto us Chriſts blood and the vertue thereof, beyond all outward Ordinances. Haſt thou duly received the Lords Supper? then thou haſt ſpiritually received the Lords blood for waſhing away, and remiſſion of, thy ſins. As the *Red Sea* overwhelmed all Iſraels enemies the *Egyptians*, ſo the blood of Chriſt hath overwhelmed and drowned all thy corruptions. Sit thou down with Iſrael, and ſing praiſes: *Comfort, O Comfort thy ſoul in this Salvation.* What ever be thy miſeries, this will be a Cordial reviving, when thou canſt ſay, *Yet my ſins are pardoned.* 2. Vpon thine Intereſt in the New Teſtament confirmed. In the Lords Supper the New Teſtament in Chriſts blood is ratified to thee, that thou haſt part and property in it, and in all the Priviledges, promiſes, Comforts and Benefits of it. Glorious advantages! The New Teſtament is the Churches *Great Charter* for her happy ſtate in this and the world to come. The (k) *Promiſes* thereof *are moſt great and precious.* The benefits and priviledges thereof, are ſuch (l) *as* carnal *eye hath*

i Mat. 26. 27,28.

k 2 Pet. 1. 4.

l 1 Cor. 2. 9.

hath not seen, ear heard, or heart of man conceived. And all these are assured to thee as thine in the Lords Supper. Consider now, why walkest thou dejectedly, uncomfortably in respect of sin, temptation or tribulation? In the New Testament are plentiful Cordials for all thy faintings, abundant remedies for all thy maladies: thou canst not have that sore, but here's a salve for it. Be of good chear therefore in this behalf. As truly as the Sacrament, and the Blood of Christ is thine: so truely the New Testament with all its Promises and Priviledges are thine.

7. Finally, *After the Lords Supper is done, long for new refreshments of thy Spirit by renued Sacraments.* Hath the Lord made bare his face to thee at his *Table*: bidden the welcome: filled thy soul as with marrow and fatness: *staid thee with flaggons*, feed the with *hidden Mannah*. bread of life, and water of life: assur'd thee of thy sins pardon in his blood: and solac'd thy soul with Communion with him? Then let these tastes of his sweetnesse and pleasantnesse, make thee pant after like opportunities. Thinke with thy self, When will the Lords Supper come? *When shall I come and appear before the Lord*? When shall *I see his power and glory*? taste his love and grace, as sometimes in the Sacrament? *Lord evermore give me this bread.* I think the time long betwixt Sacrament and Sacrament. Oh that I might still be feasting my soul

ſoul with theſe heavenly dainties! Thus fill thine heart with longing deſires after Sacraments till they come; ſo ſhalt thou make way for more ſatisfying delights therein when they come, But eſpecially thirſt and cry out for compleat enjoyment of Jeſus Chriſt in heaven face to face, which is beyond all Sacraments and all Ordinances. For if a little glimpſe and taſte of Chriſt in theſe darkſome Ordinances be ſo ſweet: how ſweet and raviſhing will the full Viſion and immediate fruition of Chriſt be in the Higheſt heavens? Say therefore in thine heart, Lord Jeſus, thy word is ſweet, thy Sacraments ſweet, and all thine Ordinances are ſweet through thy ſweetneſs, yet they ſatisfie not fully. Thou art more ſweet and ſoul-ſatisfying then all. Therefore (m) *I love thine appearing*, I long for thy coming. Thou haſt ſaid. (n) *Behold, I come quickly*; And mine heart echo's, *Even ſo come, Lord Jeſus. Amen.*

m 2 Tim. 4. 8.
n Rev. 22. 20, 21.

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[illegible] heavenly [illegible]! Thus [illegible] thine heart with [illegible] [illegible] Sacramentary [illegible] they come, [illegible] make way for more [illegible] delights therein when they come. But especially thing and cry out for [illegible] enjoyment of Jesus Christ in [illegible] face, which is beyond all sacraments and all Ordinances. For it a little glimpse and taste of Christ [illegible] Ordinances be so sweet: how sweet and [illegible] will the full Vision and immediate [illegible] of Christ be in the highest heavens? Say therefore in thine heart, Lord Jesus, thy word is sweet, thy sacraments sweet, and all thine Ordinances [illegible] sweet through thy sweetness [illegible] Thou art more sweet and [illegible] then [illegible] Therefore [illegible] for thy [illegible] Thou hast [illegible] (n) [illegible] and mine heart echo's, [illegible] Lord Jesus. Amen.

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